

The American Friend

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Let the Left Hand Know!

AN EDITORIAL

The Master Passion

HON. JOSEPHUS DANIELS

Sabre Rattling and Missions

B. WILLIS BEEDE

Home and Modern Youth

ELIEZER PARTINGTON

World News and Discussion



ON THE HORIZON OF THE CHRISTIAN CHURCH

WELL KNOWN LEADER AT CONFERENCE

The tenth Annual Pastors' Conference for clergymen of all denominations in the Connecticut Valley, including Western Massachusetts, will be held under the auspices of the Pastoral Union of Connecticut and the Hartford Seminary Foundation on Monday and Tuesday, September 12 and 13 in Harttrans Hall, the new recitation building of the Hartford Theological Seminary. The recently dedicated campus and buildings of the Foundations are at 55 Elizabeth Street, Hartford, easily reached from either Farmington or Asylum Avenues. The leader will be Rufus M. Jones, Professor of Philosophy at Haverford College, author of "Studies in Mystical Religion," "The Life and Message of George Fox," "The Church's Debt to Heretics," and many other volumes. His general theme will be "The Deeper Nature of Man and Man's Experience of God." Three sessions will be held on Monday, the first beginning at 11 o'clock, daylight time, and two sessions will be held on Tuesday. Lodging without charge will be provided up to the dormitory capacity for those who apply in advance. The conference is in charge of a Committee consisting of Dean M. W. Jacobus, Chairman; Rev. J. J. Dunlop, Rev. J. F. Johnston, Rev. F. B. Haggard, and Professor Charles S. Lane, who is Secretary to the Committee. Past Conferences have been largely attended, and the leader's contribution as well as the discussion periods have been interesting and challenging as a preliminary to the fall work of the ministry.

WHAT RURAL WOMEN ARE THINKING ABOUT

Prohibition, children and the peace movement are the interests of women in small towns and rural communities of the country discovered by Miss Henrietta Roelofs, executive of the Rural Communities Department of the National Board of the Y. W. C. A., who has recently returned from a six months trip through Kansas, Missouri, Iowa, Nebraska, South Dakota, Oklahoma, Mississippi and Florida. In many localities, though not all, she said that rural women were not too well prepared for discussions of inter-

national affairs. Their political interests were for the most part local. In one town a group of women was asked for an expression of their preference in subjects to discuss. The voting resulted in (1) the laxity of the local authorities in the enforcement of prohibition (2) children and (3) the peace movement. Through misunderstandings in some localities where she was scheduled to speak in public on the cause and cure of war, local civic and patriotic organizations questioned her motives until it was learned that she had served overseas during the war, had in fact organized and headed Y. W. C. A. overseas activities and could not be accused of a lack of patriotism. Missionary societies in many rural and small town churches, she felt were in need of new ways of looking at mission work. In the report of her trip, she said: "I tried to make them see other countries not merely as beneficiaries of our kindness but as fellow members in a world family."

FIRST PONSONBY-ACTION IN GERMANY

During the months of May and June a public vote against war was taken in the district of Zwickau, Saxony (Action for refusing military service), during which signatures were collected for a declaration as has been done in England for some months already upon the initiative of the former minister, Arthur Ponsonby. The action was inaugurated by the "Deutsche Friedensgesellschaft," Deutsche Liga für Menschenrechte, Bund Entschiedener Schulreformer and the "Reichsbund der Kriegsbeschädigten;" the organization was in the hands of Mr. Gerhart Seger, general secretary of the Deutsche Friedensgesellschaft, Berlin. The action was most extensively supported by the social-democratic faction of the district. It was opened by a message against military service and for general strike, signed by the former lieutenant-general Oskar von St. Ange, and by numerous political leaders. All the inhabitants of the district over 16 years of age were admitted to give their signatures. Mass-meetings took place in 32 towns and 159 village-communities, out of a total of 438 towns and communities in the district, which means that the action was brought to 524,392 inhabitants. No definite figures are as yet available. At the beginning of July, however, about $\frac{2}{3}$ of the lists distributed for collecting the signatures were returned to the management, containing 83,000 names of men and women who are willing in case of war to refuse military service and any sort of action supporting war. According to the percentage obtained in the towns where the lists have already been closed, it may be estimated that about 100,000 signatures will be collected. A special committee of the German Peace Cartel will arrange for similar actions in all parts of Germany, with the aim of creating one big front of all those who are not only animated by the Platonic desire of "No more war," but also fully prepared to take an active part in fighting the danger of a future war.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

Do You Know—

That sixty Friends are now on the Home and Foreign Mission Board staffs; that more than four hundred other Friends are assisting in the evangelization of their own people; that splendid records have been made during the past year on all Friends mission fields; and that more than fourteen hundred and fifty new members were added to our mission churches during the year?

These and many other interesting facts are to be found in the new Board Report.

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Free to pastors.

FRIENDS MISSION BOARDS

101 South Eighth Street
RICHMOND, INDIANA

SICK LEAVE WITH PAY FOR WORKERS

The extent to which sick leave with pay is given to factory workers has been studied recently by the United States Bureau of Labor Statistics, and reported on in the *Monthly Labor Review* for April. In addition to the companies which provide payment during sickness through benefit association or group insurance, and those which consider individual cases "on their merits" fourteen companies report a definite policy of payment in case of sickness. Under the most liberal plan all employees are paid in full during ordinary illnesses while chronic cases receive full pay for eight weeks, half pay for the next four weeks and quarter pay for another four weeks. Another company allows six weeks during the year to all employees, to begin after the third day of illness. The amount and the length of time for which it is paid frequently vary with the length of service. Such companies pay sick leave to employees who have been with the company one year, others require a longer period. One-half the worker's wage seems to be the usual amount paid. A maximum amount is frequently specified.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Let the Left Hand Know!

WITH his right hand, Uncle Sam is striving valiantly for world peace at Geneva through a disarmament conference which he himself called. Through the present Administration he has repeatedly declared that this nation is against entering a race for armament in any department with any country; that it is for peace and would like to see international competition in all kinds of arms done away with. At the same time the left hand of our benevolent Uncle has grabbed his poor, weak little neighbor, Nicaragua, by the neck and is choking it into submission to his arbitrary will. Uncle Sam lifts his right hand as the champion of freedom and democracy while his left hand has ruthlessly crushed the more democratic, liberal party in Nicaragua, establishing and maintaining the reactionary government as his puppet.

One doughty General of the liberal forces refused to accept the ultimatum given by our government, and as a result we bombed him and his followers into subjection, killing a few hundred Nicaraguans in the process. One of our far-famed marines was also killed, thus paying the last full measure of devotion in the cause of liberty! The neighborly spirit in which this process of pacifying our little sister republic is going on, was vividly and bluntly revealed the other day in a letter which a marine wrote the home folks. He told how on entering a town they would proceed to terrify and intimidate the local authorities. After kicking the police officer down the street, the top of a palm tree near the mayor's office would be shot off, after which the mayor would receive Uncle Sam's gallant representatives of liberty and self-determination with due respect! Wrote the marine: "You have to show these people that you are a little harder than they are." It is a long distance from Geneva to Nicaragua, to be sure, but should Uncle Sam not let his left hand know what his right hand is doing, or trying to do?

Just the other day a group of big business men from this country attended an international economic conference in Europe at which they raised their voices in indignation against the iniquitous tariff barriers erected by European nations, blandly ignoring the fact that their own government is notoriously the outstanding sinner of the world in this respect. It was another case of poor coordination on the part of good old Uncle Sam. Why doesn't he tell his left hand now and then?

Uncle Sam is righteously horrified over Bolshevik proscription and assassination in Russia, and complacently points the finger of scorn, declaring his attitude of aloofness to be strikingly vindicated. Wouldn't it be awkward and embarrassing, if, when he gets around to the act of recognizing Russia, she should reply that she declines recognition from a country which was guilty of such an

orgy of lynching as followed in the wake of the Mississippi flood. As the *Nation* put it editorially: "While we were all rejoicing in the fact that, as Charles Evans Hughes has put it, Charles Lindbergh typified the spirit of America in its best aspects, came the news from Mississippi of an act of fiendishness possible only in the United States. A mob of one thousand American citizens—not foreign-born immigrants or recent arrivals from 'the slums of Europe'—took two Negroes, brothers, from the hands of the sheriff, tied them to a telegraph pole, poured gasoline over them, and burned them alive." And almost worse than such a horrible end is the living death of peonage which the flood relief developments disclosed in the land of the free and the home of the brave, from which human slavery has not yet been eradicated.

In one hand, and it is indeed his *right* hand, Uncle Sam extends the olive branch to the world, declaring us to be a peace-loving nation without enemies and without imperialistic designs. Our purpose is to be friends with everybody. But behind his back he allows his left hand to be manipulated by his War Department and official one hundred per centers who hector and harass peace advocates as "reds" and traitors. No imperialistic designs, yet his left hand threatens war with Mexico in behalf of American oil interests and bullies its way toward American control of the Caribbean.

On the one hand, again, with forthrightness and courage the Administration has said that in all the history of nations great military preparedness has never secured peace and never will. On the other hand, our left-handed War Department is fostering the most extensive and thoroughgoing program of military training in the schools that any modern nation has ever known—and all for the sake of keeping peace by preparing for war! Is it any wonder that the nations of the world, while accepting the proffered right hand of Uncle Sam, look with suspicion and fear upon the sinister activities of his left hand?

The United States has long posed as the exponent par excellence of friendly international relationships and the arbitral and judicial settlement of questions at issue between nations. Yet we not only hold aloof from the World Court and spurn the League of Nations but continue to misrepresent, belittle and deprecate the honest and praiseworthy efforts which they are making to maintain the peace of the world. "We, the great peace-loving people, what have we done to help in this wonderful, new work?" asks Elihu Root. "No sympathy, no moral support, no brotherhood," he replies. "We have allowed insensate prejudice, camouflaged by futile phrases, to appear, but falsely to appear, to represent the true heart of the American people with all its idealism, with its breadth of human sym-

pathy, with its strong desire that our country should do its share for peace and happiness and noble life in all the world." But the world does not understand and is mystified by our manifest contradictions.

What is the answer? We do not believe Uncle Sam

has the Dr. Jekyll and Mr. Hyde double personality. We like to think that the true Uncle Sam is represented by his right hand. But we do wish he would be more careful and more resolute in letting that unruly left hand know what his right hand is doing.

Friends and the Master Passion

BY THE HON. JOSEPHUS DANIELS

Excerpts from the Commencement Address Delivered at
Earlham College, June 13, 1927

IF Woodrow Wilson and Robert Cecil at Paris had worn Quaker broad-brim hats and used the "thee" and "thou" they would not have been more like William Penn and Benjamin Franklin than the document signed at Versailles showed them to be in their yearning to put an end to war. Indeed, whether they fully appreciated it or not, the spirit and in some measure the very words of Penn and Franklin were present when Wilson and Smuts and Cecil gave their nights to framing the Covenant of Peace.

More than two hundred years ago William Penn wrote a League of Nations. To be exact, it was in 1695. It foreshadowed the document signed at Versailles. He called it "An Essay Towards the Present and Future Peace of Europe by the Establishment of an European Diet, Parliament, or Estate." There were no strong governments on this side of the Atlantic, and Asia was isolated. In planning for the peace of Europe, therefore, Penn was planning for the peace of the world. In the first section Penn refers to the bloody wars then being waged in Hungary, Germany, Flanders, Ireland and at sea; the mortality of sickly and languishing camps and navies, and the mighty prey the devouring winds and waves have made upon ships and men since the year 1688. He draws a contrast between the misery entailed by war and the blessings conferred by peace, and then proceeds to show "the means of peace, which is justice rather than war." He gave this definition: "Government is an expedient against confusion." He declared that, as in civil society, individuals and corporations submit their differences to the decision of courts established and governed by law, so should the nations of Europe establish a tribunal and enact laws for the settlement of international disputes. The fourth section has kinship with Article 10 of Wilson's League. It reads:

"Of a general peace, or the peace of Europe and the means of it. "In my first section I showed the desirableness of peace; in my next the truest means of it, viz., justice, and not war. And in my last, that this justice was the fruit of government, as government itself was the result of society, which first came from a reasonable design of men of peace. Now if the sovereign princes of Europe who represent that society or independent state of men that was previous to the obligation of society, would for the same reason that engaged men first in society, viz., *Love of Peace and Order*, agree to meet by their stated deputies in a General Diet, Estates or Parliament, and there establish rules of justice for sovereign princes to observe one to another; and thus to meet yearly, or once in two or three years at farthest, or as they shall see cause, and to be styled, The Sovereign or Imperial Diet, Parliament or Estates of Europe; before which sovereign assembly should be brought all differences depending between one sovereign and another that cannot be made up by private embassies before the session begins, and that of any of the sovereignties that constitute these imperial states shall refuse to submit their claim or pretension to them, or to abide and perform the judgment thereof and seek their remedy by arms, or delay their compliance beyond the time prefixed in their resolutions, all the other sovereignties, united as one strength, shall compel the submission and performance of the sentence, with damages to the suffering party, and charges to the sovereignties that obliged their submission. To be sure, Europe would quietly obtain the so much desired and needed peace to her harrassed inhabitants; no sovereignty in Europe having the power, and therefore, cannot show the will, to dispute the conclusion, and consequently peace would be procured and continued in Europe."

That section of Penn's League of Nations is not unlike Article

10, which Wilson called "the heart of the Covenant" signed at Versailles. The difference is the difference between 1695 and 1919. It will be well to quote the much debated Article 10 of the League of Nations to see how near it follows William Penn's section four in the attempt to reach the same results. It reads:

"The members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League. In case of any such aggression or in case of any threat or danger of such aggression the Council shall advise upon the means by which this obligation shall be fulfilled."

The objection which the Friends made to Penn's section four was the coercive power to be exercised in compelling the refractory sovereigns to abide by the decisions of the General Diet. They objected that it might lead to force of arms—bombarding cities, devastating their country and killing their people—a departure from the principles of peace and good will to men, as would, in their judgment, frustrate the whole design. The sovereign gave no thought to Penn's essay, regarding it as an iridescent dream.

The same argument was advanced against Article 10 of Wilson's League—that it would commit the Republic to use force to prevent "external aggression." That objection was not valid because a force was not contemplated until every other remedy was exhausted, even ostracism and the boycott, and even then, so far as the United States is concerned, until Congress should affirmatively direct its employment.

Not only did Penn more than two centuries ago foreshadow the League of Nations but another noted and great Friend, Benjamin Franklin, who said, "There never was a good war or a bad peace," proposed peace plans and wrote to David Hartley in London: "What would you think of a proposition of a compact between England, France and America?" and to Dr. Priestly in his quaint way, imagining a young angel sent down to observe what was transpiring in Europe, saw the terrible naval fight between Rodney and DeGresse. When he saw the smoke of the guns, the slaughter and pain and misery, the angel turned to his guide and said:

"You blundering blockhead! You undertook to conduct me to the earth, and you have brought me into 'hell'!"

"No, no," said the guide, "I have made no mistake; this is really the earth and those are men. Devils never treat one another in this cruel manner; they have more sense, and more of what men vainly call humanity."

If war was so terrible in Franklin's day and was the "hell" Sherman described it in the sixties, and was an hundredfold more destructive in the World War, what will be the language lurid enough to describe the next war about which people talk in as matter of fact way as they discuss the future price of crops. They talk and act as if the next war were predestined, foreordained and inevitable. And they are right unless—for man is unchanged. Wars more terrible than any we have dreamed of will again drench the earth in blood and will decimate the race unless—a substitute is found.

* * * * *

In the presence of absorption of the mind by the pursuit of wealth and pleasure, is this people to let sleeping sickness deaden

the love of peace? In 1919 when the League of Nations was laid aside many assented or acquiesced because they were promised an association that would produce the results hoped for by Mr. Wilson and Mr. Root. Eight years have passed. No substitute has been offered. Even the World Court, with the weakening amendments, has been put in cold storage. Except for a few impotent gestures nothing has been done to secure and undergird the peace of the world by the United States. Nothing has ever been done so perfectly as nothing is being done now.

The time has come to wake up and for scholars and thinkers and preachers to assert their leadership and drive the trimmers and traders out of the temple and to fulfill the dream of the ages that swords shall become plowshares and the people shall learn war no more. There are millions of mothers, who do not wish their children to be food for cannons, and fathers who believe Peace is as easy to secure as War if men will pay the price, who will follow in a practicable crusade against the Moloch of War.

Who so fit to keep the lamp of peace burning in this hour of darkness as the Quakers of Indiana who at Salem organized the first Peace Society when James Monroe was President?

Sabre Rattling and Missions

BY B. WILLIS BEEDE

FOR months past Nicaragua has appeared in the headlines of the daily press. Under the thin pretense of preserving the peace of the Americas, the Administration has kept a force of marines in Nicaragua and has compelled the people to accept an unpopular and undesirable government.

The Evangelical Press of Latin America is pointing out the dangers to the future wellbeing of the Americas to be found in the Administration's blundering attempt to protect "big business" in Nicaragua.

A recent editorial in *Renacimiento*, leading evangelical paper of Lima, Peru, says, "Nothing will suffer more than the Evangelical movement in South America because of the intervention of the United States in Central America. On the one hand, because the type of protectorate there is occupied almost exclusively with the material aspects of life, favoring greater production of wealth, and therefore is against all idealistic and spiritual innovations which might produce agitation and thus lessen the daily income. Under clerical governments, sustained by the marines of the United States, Nicaragua has, for the last fifteen years, been left behind in the progressive march of Central America. Regarding this we have the declaration of the superintendent of an Evangelical mission who visits Central America every year."

The *Guatemala News*, a Presbyterian publication, points out the fact that Latin America looks upon the United States as the "Colossus of the North," and then says, "Now then, when the 'Colossus' lays a hand on any one of the seventeen Un-'United States' (politically), every Latin American unit from the Rio Grande to Cape Horn is immediately thrilled with 'Yankeephobia.' The ink begins to flow, the presses to rattle and in twenty-four hours all Latin America is aquiver with anti-American feeling... The unhappy coincidence of American assertion in Mexico and Nicaragua brought Latin America almost to the boiling point. In several of these countries that had nothing politically to do with the matter and no direct interest at stake, there were various kinds of demonstration by the people, anti-American street processions, resentful leading editorials in the dailies, etc., and no opportunity lost for a slap at the 'Colossus.'

"Those American assertions were disastrous. Every American enterprise in Latin America suffered, and none worse than the largest of them all, the Evangelical mission work under the coöperative management of twenty-seven Boards, some of them representing many millions of dollars contributed for churches, schools, colleges, seminaries, hospitals, industrial institutions with their land and equipment, and in many cases over fifty years of continuous salaries. Even our Hospital, popular as it is for its recognized charitable work, came in for its share, its ambulance being publicly

hooted and insulted as representing an American enterprise. Governments are friendly for we are at peace, but deep down in the entire reading and listening public of all these nations, every supercilious diplomatic, military or individual demonstration by Americans and every ungenerous word or action is charged up against the 'Colossus,' not for immediate collection, but to bear compound interest against the dawn of a now quite distinguishable better day for Latin America, and meantime those who have honestly and with good will invested their capital in those lands, and those of us who have invested our lives and the many millions of contributions of American Christians, and have done the most to develop the good will and progress of these nations, must be crucified that some groups of grabbers may save a few dollars or gain an advantage."

As a people we have wisely separated church and state. But one question will not down. Why does the church which claims its millions of followers and poses as the champion of all that is good in the world, have so little ability to produce more statesmen who are honest, just and righteous in their dealings with other nations? Why is it that the church pours out her life and wealth to share the gospel of good will, mutual understanding and love with Latin America, and then sits supinely by while unprincipled business men with the sanction and protection of our flag and our marines, carry into effect a policy of exploitation and oppression that creates misunderstandings, fear, suspicion, ill will and hatred? Why is it that the church sits at ease in Zion mumbling "Peace, peace," while the State Department of a supposedly Christian land sows seeds of discord, strife and warfare?

No, we do not want to see the church and state united, but we do long for the day when the church will so mold and influence the life of men that when they are called upon to shape foreign policies they will seek the way of God and not the way of exploitation and mammon.

Against Prose

BY E. MERRILL ROOT

I cannot take the universe
As merely bread and butter:
It fills me with an ache and awe
That prose can never utter.

It is a world where walnuts break
And from their midget sockets
Send up the green sparks of the leaves
In slow tremendous rockets;

A world where monstrous purple wasps
Whose knives are golden fires
Zoom through an August afternoon
And sting not men but spires;

Where (fluttering filmy birds of green)
The leaves of June are lying
Within the brown eggs of the buds
Beyond all human spying.

God is the conjurer of the world
Who from a caterpillar
Calls forth a drifting silk-sailed skiff
With no one at the tiller.

*Christ who gave blind-men sight of old,
O give us sight today!*
*Touch us, who've eyes but do not see,
With wonder of the clay!*

War is the most colossal and ruinous social sin that afflicts mankind today; it is utterly and irremediably unchristian: the war system means everything that Jesus did not mean and means nothing that he did mean.—H. E. FOSDICK.

Home and Modern Youth

BY ELIEZER PARTINGTON

The following paper, written by the pastor of the Farmington, New York, Friends Meeting, appeared recently in "The Ministers' Corner" of the Fairport, New York, Herald-Mail.

AS these lines are being written thousands of our college youth are returning to their homes. One wonders how much appeal home makes to the modern youth in comparison with the youth of former days. In an age which can look upon mothers as mere biological necessities, home must have lost most of the appeal it held in the days of "The Cotter's Saturday Night" and "Snow-bound." Home was once an institution having permanence, an ideal with sentimental associations, a unity made up of members with common interests. Today with our great urban population home is becoming merely a temporary lodging place—an apartment, a hotel suite, places void of all family associations and likewise of all sentimental appeal. Hearthstones are gone. The individual has his own cubby hole or cell separately heated and lighted. Instead of a group with a common interest the family has become a number of individuals with a common street address. The group has almost disappeared. Not even the dinner hour calls the members together, so that permanent homes are fast being displaced by temporary lodgings.

The "Youth Problem" about which we write and lecture and preach is not so simple as that; it is more than a youth problem. We would treat a symptom as the disease. We "view with alarm" the tendency of youth as indicated by the things youth indulges in, but it is seldom youth that produces the music, the shows, the literature we condemn. Youth is rather the victim. A certain high school principal told his teachers not so many months ago that their concern was not the morals of their pupils. Perhaps this does not fairly represent school sentiment, but the fact remains that the school system is entirely divorced from religion, as perhaps it must be, and it is a fact also that the highest moral teaching is religious. With the breakdown of the home and the neutrality of the school, the church is confronted with a task greater than the time given to her will permit her to accomplish.

We can scarcely hope to reestablish the hearthstone, few of us would willingly go back to the physical discomforts of that era, but we must make the home function if we would save civilization. There must be some common interest above the plane of money making and pleasure seeking. We are frequently reminded that "Man is incurably religious" and here, it seems to me is the key to that interest which should be the common bond of the home. I am thinking of that wonderful picture drawn for us by Bobby Burns in his immortal poem, that picture of a group "round the ingle" the sire turning o'er "with patriarchal grace, the big ha-Bible arce his father's pride," reading with reverence and "judicious grace." I can almost hear him as he says words which cause a hush to come over us, "Let us worship God,"

"Then kneeling down, to Heaven's Eternal King,

The saint, the father, and the husband prays;"

Erase this picture and we devitalize the poem. I think the conclusion follows that by taking this practise from the modern home we have done much to destroy the sacredness of home. We are, too, working out a proof to verify the truth of the familiar lines, "Ill fares the land where wealth accumulates and men decay." Too much of our prosperity is only apparent, "because thou sayest, I am rich, and have gotten riches, and have need of nothing: and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire that thou mayest become rich..." We certainly know that this "gold refined by fire" that can make us rich indeed is no material possession.

It is commendable in parents to provide comfortable shelter, abundant and nourishing food, proper recreation, bodily comforts, and as many of the modern conveniences as possible, but this merely

sums up the minimum of parental obligation. The state will compel almost all of these or lacking, will provide them. The child is more than an animal and provision should be made for his highest development and growth; if God is less real to the new generation than he was to the older one it is because our children observe the disparity between our material and spiritual interests and have decided that only the material ones matter. It is not that we give six days to worldly pursuits and only one to our spiritual culture, but rather that we can scarce spare even an hour to worship. Principals of many of our best and most exclusive private schools report an amazing number of boys coming to them who have never known that Sunday is for any other purpose than to read the Sunday papers, to go joy riding, to play golf, or indulge in other worldly pursuits. But the report goes on to say that these same boys respond in a surprisingly spontaneous way to the religious appeal. What a tragedy that these boys from our "better homes" (?) must receive their first lessons in religion from strangers to whom they have been sent for their higher secular education. And the loss these parents suffer in not being the first to awaken these higher aspirations in their own children is more than they will ever know.

The education these parents provide is tremendously important, but any education however expensive or to what academic degrees it leads is inadequate as a preparation for life if God is left out. I believe Joseph Fort Newton is right when he says "Inevitably our thought of God determines what we think about ourselves and our fellows, about life and duty and destiny—our philosophy of history and our interpretation of experience. By the same token, if we are wrong about God we can hardly be right about anything else." To instill into the minds of home makers the necessity of making the home the first shrine where the child may seek and find and worship God in simplicity and in truth is one of the fundamental tasks of today. The church, the platform, the press should proclaim this doctrine, "precept upon precept, line upon line" in season and out; it should be looked upon as a patriotic as well as a religious duty. It will prevent broken homes, reduce the number of orphaned children of living parents, it will build up the church, reduce the population of our state institutions, and give us a prosperity and contentment deep and abiding.

I thank God for the country homes. The great rural sections of our land still are blessed with homes, but I wonder if a lot of the unrest and discontent of our rural folk is a longing for the material blessings (?) that may destroy the home in the country as they have done those in the city in large measure. We pay a terrific price for the privilege of living in congested centers. I believe farmer folk are justified in their resentment against an economic situation which gives so little comparative return for the investment of both their capital and labor. I believe real prosperity should affect favorably agricultural as well as industrial interests, but no sort of prosperity would be any adequate compensation for any loss that the home atmosphere may suffer.

The explorer and commercial adventurer composed a large body of those who first came to the new world; they made a contribution to the opening up and development of the new land; but the establishment of permanent settlements, the gaining of independence and organization of a nation was made possible by those who sought to build homes and homes dominated by the desire to worship God in freedom and peace. Is it too much to call the home the soul of the nation and to add "what shall it profit a nation if it gain the whole world and lose its own soul?"

It is claimed that crime has been reduced to some extent in England. When an individual has been convicted of violation of the law in England, shrewd attorneys, do not have the opportunities for appeals and bailing of the convicted person so as to congest the courts. When a man is convicted he goes to jail.

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

All communications regarding this Section having to do with contributions, and literature for review, should be addressed to John O'H. Harte, Modoc Point, Oregon.

WORLD EVENTS OF THE PAST MONTH

AN INTERPRETATION

THREE POWER NAVAL CONFERENCE

UNDOUBTEDLY the most important event of the past month has been the Three Power Naval Conference at Geneva, and although we cannot here report in full on the month's progress, we can comment with advantage on the most important progress made.

For one month the cruiser problem has occupied the attention of the three delegations. At the outset the United States proposed that the Washington Treaty ratio of 5-5-3 for the U. S., Gt. Britain and Japan respectively, should be also applied to cruisers and other craft. It then became necessary that U. S. and Gt. Britain should agree on the figure that should represent "5," and that would also be in harmony with Japan's idea of "3."

The American delegation proposed limiting cruisers to a total tonnage of 250,000 to 300,000 tons, and met with strong opposition from the British delegation, who asserted that Gt. Britain, with its far-flung Empire, was certainly entitled to a far greater cruiser tonnage than any other nation. This the American delegation hotly disputed, and asserted that in future both navies of the U. S. and Gt. Britain should be equal in all classes, as established for capital ships at the Washington Treaty. This was eventually conceded by the British delegation, but not until some bad feeling had been aroused between the two delegations. However, this matter of total cruiser tonnage proved to be a very difficult problem, and on more than one occasion the whole conference seemed as if it were about to collapse for want of harmony. During this period of divergent viewpoints the Japanese delegation at all times acted as conciliator, and to it must be attributed the success of the Conference to date. This despite the fact that the Japanese viewpoint on cruiser tonnage was more divergent from the British viewpoint than the American, and it was on account of this that the American delegation finally suggested that Japan and Gt. Britain should first agree, and then that America would have no trouble in reaching an agreement with both nations. This happened; the British and Japanese delegations agreeing to give U. S. and Gt. Britain twelve 10,000 ton cruisers and some 180,000 tons of smaller cruisers. Although this agree-

CONTENTS

From the Mountain Top

John O'H. Harte

British Friends Reorganize for Greater World Service.

Richenda C. Payne

From Mu-Lan to Madame Sun Yat-Sen.....

Paul Chih Meng

The People and International Good Will.....

Kenneth S. Beam

The World Congress of Youth for Peace.....

Beatrice Price Russell

The Month: An Interpretation

J. O'H. H.

Reviews; and Notes and Comments

ment has been reached there is yet to be considered the matter of gun caliber, and other technical matters, that will take prolonged discussion before the matter is satisfactory to all three delegations. But the fact that an agreement has been reached, and that by the sacrifice of certain "essentials" by all three parties, seems to us to be one of the brightest things that have happened in international affairs for some time.

MEXICO

Perhaps the most interesting news from Mexico during the past month is not the news of the forthcoming general elections, but the plan of the Mexican National University to operate an international exchange service between the universities of the world of important books and documents. Also that this summer there is a course at the University for American students of Aztec literature, of which this University has the most valuable collection in the world.

CHINA

Steady but slow progress of Southern Chinese armies against the north continues, and large numbers of Japanese troops have been drafted to Tsinanfu and Tsingtau as a "precautionary measure." This despite the protests of both southern governments, and the Pekin government. However, one important fact to be observed is that the war is apparently now being conducted less seriously than in the past, and rumors of a peace

between North and South become increasingly numerous, and Chinese advance rumors are generally correct prophecies. Certainly within recent days fighting has ceased between North and South on the Shangtung front.

NICARAGUA

The prevailing conditions in Nicaragua are far from reassuring, and the recent clash of arms cannot be dismissed as merely a local and unimportant incident. As expressed by a contemporary journal: "It becomes evident as time elapses that the mission carried out a few months ago was hardly the diplomatic triumph that it has been proclaimed. The 'diplomacy' of Colonel Stimson seems rather to have been an ultimatum, which amounted to serving notice on the Nicaraguan opponents of the American-maintained government that if they did not surrender their arms and stop interfering they would be smashed by the armed forces of the United States. It is, therefore, significant to find that the Associated Press speaks of Ocotal as the 'scene of the first decisive engagement since the occupation.' It is time that Americans were learning that, camouflage it as we will with diplomatic phraseology, a military occupation has taken place in this Central American republic. An armed occupation may lead us a long way before we are through with it. Even more disquieting is the possibility as to what may grow out of an open American military regime. Americans do not yet begin to suspect what this will ultimately mean in terms of their relations with the other peoples of this hemisphere."

AUSTRIA

Lack of space this month makes it impossible to comment on the recent rioting in Vienna, and why there has been rioting. We propose to deal fully with this matter in our next number, because we consider it important. We feel that it is not generally well known that the present Austrian government has under consideration plans for the economic union of Austria with Germany, to be followed later with political union, if the approval of the League of Nations is secured, and many observers feel that this approval will be granted.

July 19, 1927. J. O'H. H.

BRITISH FRIENDS REORGANIZE FOR GREATER WORLD SERVICE

BY RICHENDA C. PAYNE

THE recent Yearly Meetings of London and Dublin have set the stamp of the Society's recognition on the great step that has been taken in the drawing together of the Friends' Foreign Mission Association and the Friends' Council for International Service. Since the beginning of 1926, the two bodies have been feeling their way together step by step, first as they faced the financial problem with which they are both confronted, and which resulted in the issuing of a joint appeal to the Society; secondly as they thus came closer together, realising the unity of the service, by seeking to find a way of bringing to the Society a fresh sense of concern and responsibility for the work which they are shouldering in its name. At an early stage in the discussions, the financial impasse with which the F. F. M. A. in particular was faced, was seen to be not simply a domestic matter for that organization to tackle, but to mean that a breaking point had been reached in the Eastern link of the Society's world service, demanding therefore special concentration at that point. So, the time came in March 1926, when the proposal was first made for an Adjourned Yearly Meeting, or Conference, to consider the whole question of the international service of Friends, its policy and organization, especially with a view to gaining the active coöperation of younger Friends in its discussions and decisions. The Yearly Meeting of 1926 took up the proposal and an Adjourned Yearly Meeting was called for September of that year.

It was in this Adjourned Yearly Meeting (meeting over the week-end of September 24th-26th) that the idea of the union of the two bodies was first discussed by the Society at large and in principle was warmly agreed to, resulting in the proposal that a joint commission should be set up by the F. F. M. A. Board and the C. I. S. to inquire into the possibilities of a linking of organizations. That Commission has met at frequent intervals in the months that have followed, and at the recent Yearly Meetings of London and Dublin the scheme that it had prepared

was considered and finally accepted by the Society.

What does this actual step mean, looking at it not from the point of view of a more effective machinery with an avoidance of overlapping, but from the deeper aspect of its spiritual significance?

It means, in the first place, that a great revolution in thought that has been slowly developing through the past ten or twenty years, has now reached its culmination. The old idea that there must be one policy and message for the East and another for the Western peoples, the old rigid division into Christian and heathen, has passed away. Gradually there has come the fuller conception of an inter-national service—a building up of men and women in thought and spirit the world over—a task in which all peoples must share for the realization of the Kingdom of God. The service is not a matter of geography, but of life in all its aspects; political, economic, industrial, intellectual and spiritual. It calls for the dedicated life, per-

haps as never before, but it is no longer a question of the Englishman (or Friend) and his message to the other nations. It is an inter-dependent effort of men and women everywhere who have caught some glimpse of the vision of God and felt his life pulsing within, and who are pledged to work out that vision in practical, daily living and reality the world over, and to help those about them more and more to feel and know the touch of the Living Spirit on their lives. As the report of the Joint Commission to the two Yearly Meetings stated:

"If the International service of Friends is to bring any measure of life to a world of confusion and pain it must itself be rooted deeply in the life of God. If we serve much in things of the body and in things of the mind—Relief or Reconstruction, Medical and Educational service, Industries and Welfare Centers, Reconciliation and Research—we remember that at the root of all these are the things of the spirit. Indeed the aim of all the material and mental service of a relig-

ious society is to apply the life of the spirit to man's daily existence and to do this by awakening them to that life and to the power born of the constant practice of the presence of God.

"This service springs from the discipleship of Jesus. Its aim is no less than to save the whole personality and the whole community. That it can do in the measure that it realizes the divine life radiant on the face of Christ, and as it understands and enters into that life."

In the second place, this union marks a great change in spiritual attitude. The benevolent, paternal relationship of the older forms of missionary service, whether at home or abroad, is rightly replaced in this new day by the deeper forces of friendship and fellowship. It is the natural development which we see taking place at a certain stage in the child's life, from the ordinary paternal relationship. There is now no question of domination or the authority of a privileged position in the different fields and centers of work as between the European workers and the nationals of the country—but there is a willing and

FROM THE MOUNTAIN TOP

THIS is the third number of *World News and Discussion*, and we believe it is the most interesting number that we have issued: the most interesting because of the people that have coöperated in contributing articles. The purpose of this column is to comment on our contents; on things that are not to be found elsewhere in the Section, and on our writers and future contributors, and to inform our readers of their qualifications. We have entitled this column "From the Mountain Top" because Modoc Point is high up among the Cascade Mountains: some four thousand five hundred feet above the sea level.

* * * * *

Richenda C. Payne is the able Editor of *Quaker World Service* which is the official journal of the Friends' Foreign Mission Association and the Friends Council for International Service (London), and we feel that she is very well qualified to write on the future of these two important organs of the British Society of Friends.

Paul Chih Meng is the General Secretary of The Chinese Students' Christian Association in North America (New York), and is planning on returning to China this summer and fall to study Chinese progress. Mr. Meng in his letter to us, states that this article is a copy of a speech broadcast from New York in June, and has not been printed in any other magazine.

Kenneth S. Beam is the former executive secretary of the Council on International Relations, Los Angeles, which is the most important of international movements on the Pacific Coast. He is, therefore, qualified to speak with authority on organization in and round Los Angeles, and on the West Coast.

Beatrice Price Russell (Mrs. Galen Emmert Russell) is the General Secretary of the Youth Section of the Fellowship of Reconciliation, New York City.

* * * * *

In this number we appeal for the coöperation of all internationally-minded Friends. Reviewing the three numbers published, we are impressed by the whole-hearted support and enthusiasm of those outside our Society, and by the apparent lack of interest within. Friends will realize that we cannot write to each member individually and ask for their literary contributions. Yet we believe that there are many members in our Society who are well qualified to write with authority upon international subjects.

We hope that this appeal will not be in vain, but that, instead, we shall be inundated with contributions from our students at college; from our busy-business-men; from our educational workers, and from our social workers, all over the country. We have international interest, we believe, and it needs expression. Friends in America have now been provided with a medium for expressing that interest; they have *World News and Discussion* monthly.

active coöperation, a mutuality of effort and achievement—and the turning of men inward to learn obedience and loyalty to their deepest selves.

But the Society of Friends in England is only at the beginning of this new thought and attitude, thrilled with the sense of new opportunities and a great expectancy—humbled with the realization of its own pov-

erty of spiritual life in the face of the world's need. The future is before us with a new hope in view of the step that we have just taken. It is for Friends everywhere to realise the significance of that step, and what it may mean (if we are willing) to the future of Friends' service in the world. In the words of the Minute of London Yearly Meeting by which the union was sanctioned:

"We have recognized that the older and newer forms of service (of F. F. M. A. and C. I. S.) are in no sense opposed but are complementary to each other, both leading to a fellowship and to a world wide gospel that seeks to save body and soul alike. We look forward therefore, with hope and faith from the present point of departure to a great future of strengthened, because united, world service for Christ."

FROM MU-LAN TO MADAME SUN YAT-SEN

BY PAUL CHIH MENG

LIVES of illustrious women fill the history of China with color and romance. Of 1,628 volumes of the Chinese biographical dictionary, the lives of celebrated women fill the pages of no less than three hundred and seventy-six volumes.

The position of woman changed with the social characteristics of the age. The history of China is not likened unto a dead sea, serene and peaceful, but devoid of vitality, change and romanticism, as is popularly misconceived in the West. On the contrary, her life of over five milleniums is to the historian a fascination wrought in social cycles, bright with local color, and vivacious with the reciprocal conditioning of nature by culture and heredity by environment.

In the fifth century, Mu-Lan went to the battle front in disguise as a man. About sixteen hundred years later Chiu Chin was martyred for the cause of democracy. Pan Chao completed the history of the Han Dynasty. At the Paris Peace Conference, two thousand years later, her fellow-countryman, Miss Cheng, reported for the Chinese newspapers. When Empress Tsao died in 1079 A. D. her people claimed her justly as their most benevolent ruler in the Sung Dynasty. To-day, Madame Sun Yat-Sen is a recognized leader within the Nationalist Movement.

Women in China did not always occupy positions of importance in public life. Nor were they always treated as inferiors. During the time of Lieh Kuo, ninth century B. C., woman had almost unrestrained freedom. "They deserted their husbands and children with slight provocation. The youths flocked to public parks and the country to have a licentious time. Marriages were formed without consulting the elders." Apparently, the present day American experiments in jazz life and the family are antedated by Chinese women by over two thousand five hundred years.

Confucius came. He put forth a most effective protest against the licentiousness of his time, which had already reached the extreme. The pendulum swung back. The home not only became sacred once more but also the cradle of morality and social control. His followers elaborated on the applications of his moral philosophy. The Book of Conduct for Women, by Tsao Ta Chia, marked the beginning of indoctrination and codification of Confucius' simple

teachings that exerted profound influence upon Chinese womanhood for the last two thousand years.

The Book of Conduct contains seven chapters. They deal with womanly virtues in general and family relationships in particular. "...A woman should be humble and polite. She should think of others first and herself last. Never lay claim to merit nor shun blame. Always be tolerant to insults. ...She should always appear well, especially to her husband. Retire late; rise early; never refuse difficult tasks. Live simply without indulging in amusements. Attend carefully to food as well as worship..." Tsao Ta Chia stressed the importance of maintaining cordial relationship with the members of her husband's family, on the part of a married woman. Strict obedience should be observed toward the father- and mother-in-law, while his brothers and sisters are to be regarded as good friends. The relationship between husband and wife, according to this woman of letters, is most sacred. It has a mystical and moral significance.

"Marriage is based on Tao, the order of the Universe. Man represents Yang, that which is strong, aggressive, and masculine. Woman represents Yin, that which is gentle, beautiful and feminine. Yang seeks Yin, his satisfaction and complement. Marriage is the union and consummation, according to the will of Tao...The attitude of a wife should be that of respect, self-control and single-mindedness. Even the slightest disrespect toward her husband would tend to alienate his affection. Self-control is the best preventive for anger and quarreling. Is not cordial relationship far more to be desired than self-assertion?...True marital affection is single-minded. Only when a wife surrenders all her devotion and attention to her husband can she beget the same in kind and achieve full happiness. Heaven looks with displeasure upon half-hearted marriages and punishes the unfaithful... A wife should be careful of how she talks. Talkativeness has ruined the happiness of many women."

For centuries Chinese women have been taught to exemplify the Book of Conduct by Tsao Ta Chia. These principles have made them distinguishable from their Western sisters. Though women of all countries have many things in common, Chinese

women, as a rule, are less self-assertive, less pleasure-loving, and more dutiful and devoted to their homes. Though many marriages are contracted by the parents, the cultural background of Chinese women accounts, to a large extent, for the stability of the Chinese family.

In the past, Chinese women might not have had quite as much freedom as the women of the West. But they were respected, well taken care of, and occupied an enviable position in the home. Nominally, men were heads of families. Actually, women were the necks that turned the heads. The very word "wife," in Chinese, means equal. Confucius taught that "from the superior to the common people, the wife of each is his equal." "For the equality of man and woman, Confucius prescribes the rite of 'personal receiving' as a necessary ceremony of marriage—that is, the bridegroom must go to the bride's home to receive her personally. This rite is necessary in all classes, not excepting the Emperor. In the Canon of Poetry and the Spring and Autumn (Confucius' Commentary on Historical Events) there are many condemnations of those who do not observe this rite."

Western influence began to invade China in the eighteenth century. Among other changes that arose from the contact of Chinese culture with Occidental culture, the Chinese woman has changed. Heretofore, girls were educated at home by private tutors. Now schools are established for girls, including co-educational colleges and universities. Some Chinese women went abroad to study as early as 1890.

The modern Chinese woman has not been idle with her education. They became pioneers in medicine in the interior. Drs. Tseo Pang-Yuen, Ida Kahn, and Mary Stone are internationally known in this field. When the revolution broke out in 1911 the Chinese Ladies' Red Cross Society was immediately organized. The number of volunteers to take care of the war-wounded exceeded the demand. After the establishment of the Republic of China they entered practically every field of China's national life. Within eight years, they instituted two banks and forty factories. A graduate in law reported for the Chinese newspapers during the Paris Peace Conference, while another of her compatriots edited the Parliamentary Record.

With the extension of their activities out-

side the home, they demanded the franchise. In 1912, the cry, "Votes for Women!" was heard all over China. Miss Shen Pieh Ying, the Elizabeth Cady Stanton of China, stormed the Senate with a corps of suffragettes and almost endangered the life and limb of those Senators who were skeptical toward the political intelligence and ability of women. A school of law and politics for women was established in the same year. However, civil war and political unrest interrupted the steady growth of this movement. Last year the Kuomintang gathered sufficient strength to carry out its program. As a party it is committed to according equal political rights to women. Madame Sun Yat-Sen is a recognized leader in the Kuomintang. With the ascendancy of this party, women will undoubtedly receive full political privileges.

The opium habit, concubinage and child labor were the three greatest social evils in China. In 1913, the Women's Patriotic Association of Tientsin declared: "Unless concubinage is abolished, our family system and finally our nation will be destroyed." In seven years' time they succeeded in inducing the men to form a similar association in Peking. The Women's Christian Temperance Union and the Young Women's Christian Association in China waged relentless war on the opium habit and child labor, and in many localities they have been quite successful. In the absence of legislation they pursued wisely the educative process through their publications, public speaking, and personal work. In 1922 at their national con-

vention they reported that forty percent of the factories in Soochow, Shanghai and neighborhoods abandoned child labor, and provided nurseries for working mothers who received wages during the period of confinement.

Of course, marriage is not at all an unimportant question with the modern Chinese women. In the past, marriage was regarded as an event of the family, the welfare of which was concerned. Therefore, parents and other interested parties exercised power to make sure that the union would be beneficial, not only to the individuals who wedded, but also to the future of the whole family. Tradition demanded that the family name be propagated. So in 189 A. D. a law was promulgated subjecting unmarried men and women between the ages of twenty and thirty to a poll tax of five times the ordinary amount. Whether the traditional marriage is superior to the modern marriage does not enter into the discussion here. The fact is that the individualistic lover has her way with modern Chinese women. The go-between went out of existence with the students. Parents no longer dare to direct the marital affairs of their children. In their places there sprang social parties, picnics, and other similar institutions for courtship.

Today in the same China where women belonged to the home, in the small hours of the morning in cities like Shanghai and Tientsin, strains of jazz music worthy of Paul Whiteman filter out through the curtains of multi-colored dancing halls. The

modern Chinese women are doing the new steps from New York and Paris, whence also come their evening dresses. Many of them are boyish-bobbed. Some of them indulge in a cigarette or two and even a genuine French high-ball during intermissions. Some people say that with the modernization of women come modern evils and excesses. There is truth in it. The change of Chinese women necessitates certain difficult social readjustments. The old home is going out rapidly. Certain social conventions were laid aside and certain new ones are being made. Perhaps during this transitional period there is much to be undesired. But when looked at from the viewpoint of progress the Chinese women are embarked in the right direction. In the first issue (1921) of the *Woman's Daily*, a newspaper published by women, the editor declared the aims: 1. All things which will preserve the dignity and virtues of a woman, we will advocate. 2. All things which are beneficial to womanhood, we will agitate. 3. All those who are in sympathy with our cause, we will manifest. 4. All those who oppose our cause, we will fight to the last.

With their dauntless spirit and their cultural background of discipline and reasonableness, there is sound ground for believing that the modern Chinese women will be capable of combining the best that is in Occidental and Chinese womanhood and give to the world a generation of new women who enjoy freedom with self-control, and exercise power with a sense of responsibility.

THE PEOPLE AND INTERNATIONAL GOOD WILL

BY KENNETH S. BEAM

SINCE 1918 amazing strides have been made in the development of organizations; in the addition of organizations already existing, and of programs for informing the general public regarding our international relations. Many new organizations have come into existence for this specific purpose. Their objectives vary from those of the extreme pacifist to those of the educators, who seek merely to give us more information, and more accurate information, regarding conditions in foreign countries. Among the many national organizations interested in this subject and working effectively should be mentioned the General Federation of Women's Clubs, the National Education Association, and the Federal Council of Churches.

National leaders should be expected to recognize new conditions, new needs and to develop new programs. But many years must elapse before the average citizen in the small town or the large city shares the vision or the information of the national leaders. Elihu Root tells us that "in a democracy that attempts to shape its own foreign policy the citizens should know something about the subject." Ways and means must therefore be found to stimulate the interest of men

and women, and boys and girls in this most important of subjects, and to supply them with accurate information on new situations as rapidly as they develop. International Institutes for specialists are splendid. Research organizations are also indispensable. But until a technique is discovered for arousing the interest of our citizens and helping them to form intelligent opinions, the efforts of the institutes and the research organizations will be far less effective than they should be.

On September 19, 1924, a group of thirty people, representing educational, religious, and civic organizations and women's clubs, met in Los Angeles and organized the Council on International Relations for the purpose of "improving international and race relations by cultivating an understanding of the problems involved and an appreciation of the people of other nations and races." Since that date monthly meetings have been addressed by speakers of national and international reputation; a Speakers' Bureau has been maintained that has supplied speakers for audiences aggregating seventy-five thousand people; in one day twenty-four speakers were supplied for as many schools in and near Los Angeles; ten-minute speakers have

been supplied for one of the most powerful radio stations once each week for the past six months; a pageant was produced with four hundred people of different nationalities participating, and this pageant was witnessed by six thousand people; and three Councils, organized along similar lines have sprung up in neighboring cities and are doing effective work.

A conference of representatives of these Councils, and of organizations coöperating in the Los Angeles Council, was held on May 7th, 1927, in La Canada, a suburb of Los Angeles, near Pasadena. The plan of organization was reviewed; the fundamental purpose was scrutinized anew, and the program studied carefully in order to discover wherein the work of the Councils might be made more effective. The conference was attended by forty-five people, all of whom were either officers in the Councils or on International Relations Committees in schools, churches, or clubs.

The most important decision reached was regarding the fundamental purpose of the Councils. The purpose as stated above was reaffirmed, but to this was added the following sentence: "To advocate arbitration as the method of settling international dis-

putes." This action was followed by another recommendation to the effect that this new activity be put first on the program of work, and that a Committee on Arbitration be appointed and instructed to carry on an aggressive campaign to impress the public with the importance of arbitration as a means of settling international disputes. It must be understood that this conference had power only to recommend actions to the various local Councils, and that these Councils have not yet acted. But in view of the personnel of the conference and the unanimity of the

decision it is felt that the recommendation will be accepted. This action is the outcome of a desire on the part of a considerable number that the work of these organizations be made more aggressive and that in addition to the broad educational program there should be constant emphasis on this one method of avoiding international conflict. This augmented program was considered the minimum for this year, and the expectation was expressed that as experience was gained other forms of work would

be discovered that would also meet with unanimous approval.

The conference endorsed the plans for an International Relations Week that had been in the course of preparation for some weeks by a Los Angeles Committee representing many organizations. The plans called for the placing of speakers before many clubs, churches, and schools; speakers daily from as many broadcasting stations as possible; especial programs in all the city schools; a banquet; and a mass meeting in Hollywood Bowl.

THE WORLD CONGRESS OF YOUTH FOR PEACE

BY BEATRICE PRICE RUSSELL

IN the summer of 1925 a group of young folk from the Fellowship of Youth for Peace gathered at conference at Soesterberg, Holland, planned with the young French, German, Dutch, English and other European young folk to build together for a World Congress of Youth for Peace to be held in Holland in 1928. This idea, the suggestion of Thomas Que Harrison, took fire with the other young folk who had for years dreamed of a similar thing but who had not the means of initiative to bring it into execution. As a result of this informal agreement, an International Committee was formed in August 1926, at a delegate meeting held in France, to carry on the work.

The British Federation of Youth is acting as International Secretariat. In several other countries, national federations of youth organizations have been formed to carry forward this work more effectively. Among these federations are the British Federation of Youth, The Jongeren-Vredes-Actie (Holland), the Internationale Jugendliga Deutscher Zweig (Germany), the Weltjugendliga Verband Oesterreiche (Austria), etc. There are already coöperating groups in many other countries, including the Youth Section of the Fellowship of Reconciliation in the United States of America.

The preliminary plans for the Congress place it in Ommen, Holland; two weeks in August, 1928, one week preliminary work and one week full Congress. The subjects for discussion will be: 1. Economic Aspect of Peace; 2. Political Aspect of Peace; 3. Educational Aspect of Peace; 4. Religious and Moral Aspect of Peace; 5. Race Problem; 6. Coöperation of Youth for international understanding. Speeches may be made in any language, but they will be translated into Esperanto.

The Congress is to consist of a thousand delegates of youth organizations; 500 from European countries; 250 from Asia and Africa; 250 from America and Australia. These details of subjects and delegates may be revised as the work of organization goes forward.

An international study outline has been prepared which should be placed in the hands of groups in each country who will study it and from that background send forth dele-

gates who will really be able to contribute something of vital importance to the Congress.

Harold F. Bing, the organizing secretary of the British Federation of Youth, who was recently in America for ten weeks speaking to our young people in colleges, churches and other groups throughout the country, before his departure, called a meeting in Philadelphia at the American Friends Service Committee office, of young American folk who, either as individuals or personally, had influence through organizations or their own contacts with young people in this country. Plans were made there for the forming of the American National Committee for the World Congress, which Committee met on June 16th, and there elected the Executive Committee to carry on the work. Those on the National Committee at present (the National Committee not being complete) are: Dorothy Detzer, Frances Hensan, Mary Ida Winder, Roswell Barnes, Beatrice Price Russell, Joshua Lieberman, Howard Kester, Katharine Ashworth, Paul Orr, Don Chase, Ben Gerig, Phillip Leonard Green, Brent Dow Allinson, Galen Russell, John Rothschild, Howard Yarnall.

Those on the Executive Committee are: Roswell Barnes, Howard Kester, Dorothy Detzer, Ben Gerig, John Rothschild, Howard Yarnall, and Beatrice Price Russell.

It is hoped that this Congress will, in its work for peace, do something concrete and lasting; that it will be of educational value in those groups from which the delegates come. The young people who are working for this Congress in the different countries feel the tremendous responsibility that rests on the shoulders of youth in building for the next generation a world in which war is not the predominant feature. In the realization of this task, they are looking forward to the Congress of 1928 as a building stone for a more united youth of the world, bound together by the common ideal of love rather than force.

Reviews and Comment

Books mentioned may be obtained from the Friends Book Shop, Richmond, Indiana. China: Vol. III, No. 3, July, 1927. In

this number we learn that many of the Chinese peasants welcome the Kuomintang because of their poverty: In Kwantung some landlords take 60% of the product of the harvest; in other provinces it is as high as 70% or 80% of the product. Then in addition there are heavy taxes, oppression of the soldiery, ravages by nature, and banditry, that are checked to some degree by the Nationalist Government, and relief provided for Nature's ravages. May be obtained from the China Society of America (Donald M. Brodie, Sec'y), 19 West 44th Street, New York City.

The National Christian Council of China is a five year's review, from 1922-1927, and may be had free of cost from the Council. Contains 44 pages, including bibliography of publications by the Council 1922-1927.

The Prophet and the Purpose of God by Henry T. Hodgkin, M.A., M.B. being an address delivered in Martyrs' Memorial Hall, Shanghai, April 1927. 16 pages. Price 5 cents post paid.

Some Problems Confronting the Christian Movement in China, by C. Y. Cheng, D.D. being from the Chinese Christian's standpoint. An address delivered in Martyrs' Memorial Hall, Shanghai, April 1927. Price 5 cents, postpaid. These three publications are by the National Christian Council, 23 Yuen Ming Yuen Road, Shanghai, China.

The United States and the War Debts, by Lewis Webster Jones, and published by the Research Department of the Foreign Policy Association. Contents: American War Loans; War Debts and German Reparations; How the Debts were Contracted; How the Credits were Used; How Debts and Reparations were Funded; Economic Aspects of the Debt Problem; following Annexes: Skeleton Form of Certificate of Indebtedness; Act of Congress Creating World War Foreign Debt Commission; Amendment to the Debt Commission Act; Debt Settlement with Great Britain; British-French Debt Agreement; Summary of Allied Debt Settlements; Selected Bibliography. 35 pages. Price 25 cents.

United States Policy in Nicaragua, Information Service of Foreign Policy As-

sociation, February 2, 1927. 16 pages. Price 25 cents.

Diplomatic Protection of American Investments Abroad, Information Service Foreign Policy Association, April 13, 1927. 12 pages. Price 25 cents.

American Policy in China, Information Service of Foreign Policy Association. May 11, 1927. 16 pages. Price 25 cents.

International Arbitration and Plans for an American Locarno, June 8, 1927 of Information Service, Foreign Policy Association, 20 pages. Deals with the Arbitration Record of the United States in the First Part, and in Part II with the Proposal for an American Locarno, being the text of Draft Treaty of Permanent Peace, and Comment on the text by Professor James T. Shotwell. Price 25 cents.

Albania: The Problem of the Adriatic, Information Service, Foreign Policy Association, June 22, 1927, deals with this interesting problem that is now claiming European attention. Gives the text of the Pact of Friendship and Cordial Coöperation between the Kingdoms of Italy and the Kingdom of the Serbs, Croats and Slovenes of January 27, 1924, and the Pact of Friendship and Security Between Albania and Italy, at Tirana, November 27, 1926, together with the most important Declaration of the Conference of Ambassadors' of 1921 regarding the Future of Albania. Price 25 cents.

From: Foreign Policy Association, 18 East 41st St., New York, N. Y.

(END OF SECTION)

EDUCATION INADEQUATE

Education will never be raised to a level adequate to the demands of the present form of civilization—it is woefully inadequate now—till international ethical action raises it. Beyond this, or perhaps included in it, lies the whole range of interests covered by science, art, philosophy, religion, and not least, by labor, all of which at the moment participate in the moral anarchy that characterizes the political situation, and are to a very large extent the cause of it. These also will never discover the moral ideal that is to unify them, each with itself and all with one another, until they are internationally pursued. That ideal at present is known to no man; its emergency will not take place till a worldwide cooperation has revealed it; but it will assuredly take place then. When it takes place an international ethic will be on the way.—L. P. JACKS.

If we are right in believing that it is out of our consciousness of value that religious belief arises, then every proper and valid argument for religious belief must have as its major premise the awareness of some moral value. It must always be an argument from the beauty and claim of goodness to the reality of Eternal Goodness, and from the loveliness of love to the Love of God.—JOHN BAILLIE.

TENTH ANNIVERSARY AT QUAKER CAMP

Foreign and Home Missionary Conference at East Northfield Shared by Quaker Girls

People who saw the large group of merry and earnest-faced folks moving to and fro between the various halls and the great auditorium at Northfield, Mass., during the sultry days of mid-July would certainly decide that a strong motive was at work within these busy and perspiring classes of women and young girls. There was, in very truth. Under the white tents beneath the wholesome pines lived 600 girls of eight different denominations, but one in their purpose,—to advance the foreign missionary enterprise by renewed knowledge love and service. The study classes throughout the morning had very fine leadership and Bibles, with other study books and notebooks were much in evidence during those warm days.

Dr. Chas. E. Jefferson of New York, in his studies of Isaiah 40 to 66, showed us how close to the New Testament teaching these writings are,—the highest peak of the Old Testament, looking out over all its country. The girls of the camps had Bible studies with Mrs. Helen Barrett Montgomery, and other such women. Four mission study books were presented, in preparing leaders for classes during the coming winter, and at a later period we each chose a methods class suited to our needs. In these six classes, considerable attention was given to dramatic presentation, and many of the exercises, dialogues, etc., were for sale on our well-stocked literature tables afterward.

There was, on each afternoon program, a forum hour in which discussion flowed freely through various problems of missionary strategy and the closely allied causes of national prohibition and world peace. At one of these, we saw George Inness's pictures and felt our responsibility quickened for the music and art in connection with peace. Two resolutions were prepared in these forums which were later adopted by the delegates of the whole conference.

The evening services on Round Top and in the auditorium brought great inspiration and certain information from our missionaries—especially of China, the

Philippines and Africa—and from missionary statesmen like Robert E. Speer and Raymond Calkins. No one can soon forget Max Yergan's appeal for evangelism and for Christianizing the new industrial life in Africa. The culminating service was one of dedication. Four student volunteers were present, ready to start this summer for India and other fields. Their stars were placed on the beautiful Northfield Service Flag which has about 100 stars already on it, for other camp girls who have gone out from these conferences to serve in "the uttermost part of the earth." Three of those stars are for Camp Friendly girls. Margaret Simkin, Rachel Mostrom and Gertrude Rinden.

This year was the 10th anniversary of our Quaker Camp, a time of hopeful outlook, and prayerful consecration on the part of the people gathered at our Friends Rally. One of these was Haruko Tokito, a young Friend from Japan and another guest was from California Yearly Meeting.

The home missionary conference held an equally valiant and enthusiastic group busy for several days previous to the Foreign Missionary one. At that time Dr. Clarence Barbour of Rochester was the one Bible leader and he presented in a remarkable way the "great business of living" from our Bible. A discussion group during the noon hour under the leadership of Dr. Jay S. Stowell convinced most of us that our home missionary work as at present programmed is indeed a "hodgepodge." Our obsession with denominationalism he decried because it is keeping us from being Christian and interested in the Kingdom of God for all America. He urged repeatedly the co-operation of churches in community survey and evangelism, and startled some of us by showing the large areas of America where there are no churches and Sunday schools.

There were two great themes stressed in this conference, "the essentially missionary character of Christianity," and "partnership." Dr. George L. Cady and Dr. Ralph S. Cushman were very stimulating in their leadership and our study books, "The Adventure of the Church," and "New Paths for Old Purposes" have opened up great new vistas of duty and made clear "the one increasing purpose," that runs through the ages.

Almost six hundred women and girls were students and delegates at these meetings, a noble, big family, strengthened anew for more intelligent and more intensive and spiritual service.

RESOLUTIONS ADOPTED

The delegates, 1000 strong, unanimously adopted the law enforcement platform accepted by the Women's National Committee in its meeting in May '27 at Providence—"As members of our respective political parties we shall require for our votes presidential candidates whose public pledges and private performance uphold the 18th Amendment.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets

PHILADELPHIA, PA.

We shall require all platforms and all candidates to stand unequivocally for the support of the constitution of the United States. We shall require clean records of every administration, federal, state and local, enforcement honestly carried out free from bribery, patronage and corruption by men who are for the law and are given sufficient power to be able to fulfill their duty. If this means making the 18th Amendment an issue in the 1928 Elections, then we are prepared to make it the issue."

They forwarded to President Coolidge and the Department of State the following resolution, also unanimously adopted.

"Whereas we represent the great organized body of women for foreign missions with a combined membership of more than 5,000,000 with a permanent investment in foreign lands of \$150,000,000 and an annual investment of approximately \$10,000,000;

And whereas, we are represented by a great body of missionaries who exemplify the highest ideals of Christian internationalism:

Be it resolved that we send to President Coolidge and to the Department of State the conviction of this body that there is no hope for permanent international peace until war is outlawed as a method of settling differences which continually arise between nations and which must be adjusted by orderly processes of law."

ALICE C. GIFFORD.

THE COMMENDABLE STEP

The Friends at South China, Maine, are enjoying to the full the presence and service of Rufus M. Jones. Coming from his work with other nations, he gives to us all a spirit of oneness with all lands.

He was present at Sabbath morning worship July 17, 1927, and gave the usual sermon when a public welcome, conducted by our pastor Frank E. Jones, was given to eleven children and young people who, all except one, have come from associate into active membership.

At this beautiful little after-service the young people were given a few words by the pastor and were then addressed by Rufus M. Jones. All will remember these words. It was quite impressive when he gave them welcome into God's field of work, not only into China Monthly Meeting, but also into the United work of the Church in the world.

The young people came forward to receive the formal welcome by the ministers, and by the congregation who gave them the right hand of fellowship. A beautiful solo was given by Mrs. Stuart and meeting was dismissed with prayer by Rufus M. Jones.

The meetinghouse was decorated with flowers by Oscar Carvell who gave each new member a bunch of sweet peas to carry away, perhaps further impressing the event upon them. As much hope for the future of the church lies with the children, Friends are all much encouraged to see these young people take this step into active membership.

SOME REAL PROBLEMS IN CHINA

Stages of Self-Support in Local Church Work Here Briefly Outlined by T. Z. Koo

It is generally conceded that the time has come when all branches of Christian work in China should be placed in the hands of Chinese Christian bodies as rapidly as possible. Yet we are also placed in the baffling situation of not having sufficient number of trained Chinese workers with a capacity for leadership to take the responsibility. What shall we do in such a situation?

The traditional policy has been to wait until the right type of Chinese workers appear. But in following such a policy, we forget that under the present system of mission administration it is extremely difficult to produce and retain the type and quality of men needed for the work. Therefore, if we hold on to the traditional policy of waiting for the right man and at the same time continue the mission system which has not been successful in producing and retaining men of independent initiative and leadership, then we are condemning ourselves to traveling within a vicious circle. What is needed now is to break up this vicious circle, take the men we have produced so far and build the Christian work around them. This may mean a temporary loss of efficiency, but I am sure it is the only way in which the right kind of Chinese Christian leadership will be developed.

CHINESE FINANCIAL SUPPORT

The next problem has to do with the support of Christian work in China. Under normal circumstances, when one group of the people takes over a piece of work from another group it also takes over the financial support. Yet here also the missions are faced with the perplexing situation of having to continue to support a work which will be administered by Chinese Christian bodies. Why are the Chinese Christians unable to assume the full financial support of the different forms of Christian work?

The main reason is because the existing Christian institutions are built up on a scale far beyond the economic capacity of Chinese Christians. If at this time, the whole support should devolve upon Chinese Christians, it will be like overloading the camel to such an extent that its back will be broken. The older churches in the West will, therefore, still be appealed to help support Christian work in China in order to give the young Chinese Church the necessary breathing space to build up its own support.

The assumption of financial responsibility by Chinese Christians will come in two stages. Self-support in the field of local church work will come first. The support

for churches, local churches, schools, preaching halls and so forth will be taken over by Chinese congregations rather rapidly during the next few years. But the chief problem in this matter of self-support will come in the field of Christian institutions like the colleges and hospitals. Here some way must be found to help Chinese bodies to begin to assume financial responsibility also. It is my conviction that the Churches in the West can give us no more valuable help in this present situation than to take immediate steps to partially endow these institutions. If this could be done, it will bring the financial support of the institutions more nearly within the present economic capacity of Chinese Christians.

There is yet another problem before Chinese Christians. Perhaps the word "yearning" will be more appropriate in this connection than "problem." Deep down in our hearts, we yearn for a Chinese Christian Church undivided by denominational differences, with a form of worship and polity growing out of our own religious experience. We want to ask our Western fellow-Christians to help us to realize this yearning by not insisting on creating denominational churches in our country. Help us to enter the rich heritage of the Christian life, but let us work out our own moulds in which that life is to flow.

DOING THE WILL OF GOD

Obedience is a readiness to do the will of God as that will is revealed in the growing knowledge of the race. The world used to believe that the winner of a war could enrich himself at the expense of his conquered foe. The fact did not make war right: it made it profitable. We now know that the winner loses. The fact is the revelation that it is the will of God that war shall not be indulged in: it is not profitable. A game at which nobody can win is a silly game, and the thing that is not sensible can never be right. We must square our action to the fact as we know it, for our knowledge of it is the will of God for us and we must rightly relate ourselves therewith. The obedient will do that.

The divine will is the basis of peace among men. Leadership of the nations was put in the form of conquest. They had no other mastery in which to speak. The nation that leads in doing God's will itself will guide the other nations in His will's doing. When military life no longer rules among men—and that day is not far distant—the race doing the will of God will lead the world. Relations that are human, when those relations are right, are subject to the same will that nature expresses. Peace among the nations of the world is a matter of doing the will of God, and that is the only ground on which peace in human society can ever be secured. F. B. STOCKDALE in *The Christian Advocate*.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHO SHOULD READ IT?

Editor THE AMERICAN FRIEND:

I have just finished reading "The Faith and Practice of the Quakers" written by Rufus M. Jones. I do not wish to review it, but do desire to highly recommend it to Friends. The book may have been written primarily to give the modern world some idea of Quaker faith and practice, but it is packed full of things that Friends should read.

The forth-setting of the Quaker way of worship will help all who are earnestly striving to make the meeting for worship a more helpful service in the life of the church.

There are some truths in the book that a good many elders and overseers might very profitably read. Any group of elders and overseers that will take seriously their tasks as set forth by Rufus Jones will soon find themselves swept out into channels of usefulness, and will become constructive forces in the meeting instead of mere figure heads as is so often the case with elders and overseers.

As a preparation for the Five Years Meeting every delegate should read and deeply ponder the section on the Quaker business meeting. If the spirit of the ideal business session as set forth in this section pervades the Five Years Meeting, it will go down in history as an epoch making gathering.

And all who are perplexed about the problems growing out of materialism and modern recreation will find much help—help that comes, not from the outlining of specific solutions for every problem, but from the stating of fundamental guiding principles which underlie these problems. Young Friends who would like to know more clearly what Quakerism really is will find this book most illuminating and stimulating.

The book is published by Doran Company and may be purchased through the Friends Book and Supply House, 101 S. 8th St., Richmond, Indiana.

B. W. B.

FROM FIFTY YEARS OF EXPERIENCE

Editor THE AMERICAN FRIEND:

I am much interested in the subject treated in thy editorial, "By Request." Having been in the ministry for about fifty-six years, and having been a careful student of conditions and their causes, both as to the church at large and of individuals, I can but regret that some of the results from our pastoral system are destructive of spiritual life. I think, however that as a rule the blame cannot be laid at the

pastor's door. The influence of the congregation, in its desire to have all things orderly has been the driving force. In one place it was said to me, "We keep thee here to keep others still."

It is true that offensive messages have had much to do with swinging the pendulum to its present extreme. But sometimes a good message is offensive when the fault lies with the hearers because they are prejudiced toward the speaker.

Where a person's communications are really unprofitable, an instructor, with his heart full of tender love for the erring one, can do more for truth than can a "silencer."

Back in the days of "general meetings," a woman spoke in a certain meeting. I saw that her message was offensive to the people. I went to her home. We freely talked of the love of God and she became very happy. I said, "Thee is willing to do anything for the Lord." In reply she said with much emphasis, "Yes anything." "Is thee willing to keep still for the Lord?" Reluctantly she said, "I believe I am." I then told her that the Lord did not want her to keep still, that he wants everybody to talk for him. Then I added, "I noticed that thy message was offensive to the people. Whether the fault was thine or the congregation's I am not sure: but in either case the remedy is the same." The Friend said, "I do not care whether you want to hear me or not, I am going to be obedient anyhow." "Thee ought to care," I replied. "for if the Lord gives thee a message thee ought to seek to give it in a way that it will be received. I want thee to pray asking to be enabled to give thy messages in a way that they will be acceptable. Her answer was "I will," she ceased to be an offence. I believe that in most cases these objectionable witnesses can be saved to the church if taken in time and dealt with in love and tenderness. Opposition drives them into fanaticism.

As a pastor I have always sought to hold open meetings. I have found that silence is as a rule "dead." Those most ready to speak are those least desirable.

THE INWARD CALM

BY B. E. KNAPTON

He offers us no worldly wealth,
Nor freedom from earthly harm,
But merely the simple blessing
Of the inward spirit's calm—
That we may all, like children small,
Ever follow our guide above,
Until all the living nations
Shall dwell in a sphere of love.
Lawrence, Mass.

The only way to return to "group worship" with spiritual life and power is by a revival among our members that will restore unto them the joy of salvation so that the heart will overflow; and the pride that is so easily offended will be crucified.

S. ADELBERT WOOD.

League City, Texas.

NORTHWEST CONFERENCE

The Northwest Conference of Young Friends was held, June 24-26, in the First Friends Meetinghouse in Everett, Wash. The banquet on Friday evening was attended by about forty delegates with Cordelia Wilson as toastmistress. Toasts were given by K. L. Eickenberger on "Harmony in Quakerism;" Ben Darling on "To Youth;" and Florence Lough on "Friends." Impromptu responses were made by D. Reeves Shinn, Robert Pretlow, Jr., L. R. Spear, Mrs. James Hamilton, Orella Rinehart and others. Vocal solos were sung by Irene Bartholomew, Mrs. Albert Muckey, and Mrs. Miriam Pretlow. A splendid trio number was sung by Miss Bartholomew, Mrs. McMeekin and Mrs. Muckey.

After the banquet, Evangeline Reams, prominent social worker of Columbus, Ohio, gave a short talk. She brought out that in order to be a Christian one must have a vision of the true Christ.

The Saturday morning session opened with a discussion on "How can Young Friends make the Church of tomorrow more effective?" led by I. N. Stanley. He pointed out five ways, including worship, sacrifice, love, evangelism and instruction. H. Millard Jones of Knoxville, Tenn., who had just arrived to take up the Everett work, spoke on "Our Quaker Faith Today," emphasizing the fact that "Jesus Christ is our only way to salvation." K. L. Eickenberger of Quilcene brought out the point that the young people should have more study of the discipline and understanding of the vital principle of our faith. F. E. Carter, retiring pastor of the Everett church, addressed the group on the needs and duties of the young people of Puget Sound Quarterly Meeting, pointing out the many opportunities for service.

The business meeting was opened with a summary of previous conferences of this type in the district. The result of the election of officers for the coming year was as follows: Irma McMeekin, chairman; Janet Pullar, vice chairman; Dorothy Gustafson, secretary; and Edith Johnson, treasurer. Evangeline Reams then told the story of the beginning of her life as a social worker.

H. Millard Jones led a prayer meeting at seven o'clock, Sunday morning, and Fred E. Carter gave his farewell sermon in the meeting for worship at eleven. Both the Seattle and Everett meetings joined in having their lunch at Rugg's Park. Among those who told Quaker stories in the afternoon were Mrs. F. Carter, Millard Jones, I. N. Stanley, Fred Carter, and Ben Darling.

The Conference closed with the evening sermon by the new pastor, H. M. Jones.

In Our Mixing Bowl

Things Old and New, Gay and Serious

I think all human institutions should be like time-tables, "subject to change without notice."—*The Rev. John Haynes Holmes.*

In Washington they tell the story of a golfing clergyman who had been beaten badly on the links by a parishioner thirty years his senior and had returned to the clubhouse rather disgruntled.

"Cheer up," his opponent said. "Remember, you win at the finish. You'll probably be burying me some day, I expect."

"Even then," said the preacher, "it will be your hole."

The real heritage of the war is to be found here at home. It was here that the soul of America was to have been purified. The millions of our youth who went into that orgy of murder were promised a new and better order of things. For the thousands of our young men killed and maimed, for our billions spent, for the countless millions of heartaches, we have what? We have political corruption such as was never dreamed of before, we have a new crop of millionaires such as the world has never before witnessed, we have a crime wave that staggers the imagination of the world, we have gigantic, war-grown combinations of trade and money that are squeezing billions annually out of the people who "gave till it hurt," and they are doing it under the fawning and paternalistic eye of the government. We have a national avariciousness, and sense of grab, grab, grab, that cannot be eradicated from the national consciousness for generations to come.—*Senator George W. Norris.*

It was Children's Day in a small country community in Oregon. The very young and inexperienced minister seemed to be somewhat disconcerted by the row of little boys and girls in their starched best who sat in front of him. After several starts, which seemed to get him nowhere, he suddenly stopped, clasped his hands, raised his eyes to heaven, and with a beatific smile said: "And what is so sweet as the face of a little up-turned child?"—*Life.*

AN AGE OF HUNGER

Thousands of people in the modern world are crying out for just this experience. They are weary of a religion which can not give them the power of contact with the Unseen. Consequently, the message which most directly ministers to the spiritual needs of this generation is the gospel of the spiritual life and of personal spiritual development, of prayer, of communion with God. The men and women of our generation do not hunger either for orthodoxy or for liberalism, either for fundamentalism or for modernism. But they do long for personal

illumination, personal inspiration, and the immediate touch with the spiritual world. There are signs that an age of the Spirit and of interior religion is approaching. So may it be. To put it briefly, there is more mysticism in the modern world than the average church and the average ministry provides for. And it is our business to provide for it, because it was meant that the minister of Jesus' Church should be the meeting place, as every priest must be, of creation's need and of God's grace.—*Raymond Calkins, in "The Eloquence of Christian Experience."*

This man is on the right road to a long and happy marriage. His wife had returned from a shopping tour.

"Well, did you find anything worth while?" he asked her.

"I saw something lovely in mirrors," she replied.

"Certainly, if you looked in them," answered this model husband.

A NICKEL TO THE LORD

He sat with reverential head
And listened to the sermon strong.
He heard the Holy Scriptures read,
His voice joined in the closing song.
The service touched a tender chord—
He gave a nickel to the Lord.

The day before he dined in style;
He ate and drank the very best.
The bill he paid and gave a smile.
Life he enjoyed with hearty zest.
Cheapness he bitterly abhorred—
He gave a nickel to the Lord.

The Lord had given him the life
That he so thoroughly enjoyed,
Had led him far from toil and strife;
His hours with profit were employed.
And yet with all this great reward
He gave a nickel to the Lord.

—*Author Unknown.*

Westine Lietzman, in charge of Friends Indian Mission at Wyandotte, Oklahoma, tells the following incident in her May report, a new way of advertising Vacation Bible School and peace movements:

"A great deal of our time this month has been taken up planning for, advertising and buying material for the Daily Vacation Bible School which begins June 6th. We were encouraged in this activity by results we heard from the Daily Vacation Bible School held at Council House (among the Senecas) two years ago. This past winter, at school one day, a little boy was teasing a little girl. She called on another little boy, Woodrow Walker (white, whose mother is a Friend) to help her. As the story was

told us, Woodrow flew into the teaser and soon had him down, begging to get up. Instead of beating him up as he had a very good opportunity to do, he said, "No sir, you must say the Lord's Prayer before I let you up." The teaser said he couldn't. He didn't know it. Woodrow said, "Well, I'll help you." So line by line, the Lord's Prayer was repeated, then the victim was released. His mother, hearing about this incident, asked Woodrow about it and said, "You don't know the Lord's Prayer yourself. Why do you make someone else do something you can't do?" But Woodrow arose in all his dignity and affirmed he did. He had learned it two years ago at Daily Vacation Bible School!"

THREE OF A KIND

Carol: "Hark, the Herald Angel Sins."
—*Church program in a Colorado paper.*

Sunday morning the choir will have special music and the sermon will be "Spiritual Sock Taking."—*Portland (Ore.) paper.*

The printer's proof of a bulletin of a well-known church in California read: "The ushers will kindly not eat anyone during the prayer, Scripture reading or Special Music."

—*The Churchman.*

In the old sense for which wars were made we won the war and won more than Germany planned to win. We won more of the booty, which is modern power, than any nation ever won in a single war. Although we got it in a different way than did the old conquerors, it is none the less ours. Never was relatively so much won with such little loss of life in the field; never was the prize so easily delivered into a conqueror's hands.

—*Frederick Palmer, in "World's Work."*

THE RETORT COURTEOUS

"It was a sin to pay ten dollars
For that flimsy hat," he said;
And his wife retorted promptly,
"Well, the sin's on my own head." •

—*Chicago Daily News.*

Look how old Africa is, how strangely made, how unaltered. What is there in it that baffles us? Why can it not go forward in a straight line like other lands? Brilliant men come here to solve its problems and go away defeated. But that is why it holds us, it has this terrible mystery.—*General Smuts.*

A pessimist is a man who sees a difficulty in every opportunity, but an optimist sees an opportunity in every difficulty.

—*Harry Dawson.*

"Why," asked a Missouri paper "does Missouri stand at the head in raising mules?"

"Because," answers another paper, "that is the only safe place to stand."

—*Biblical Recorder.*

QUAKERDOM · AT · LARGE

Paul L. Whitely, who has recently completed his work for his doctor's degree in Psychology at Chicago University, will take a position as Associate Professor on the Faculty of Colgate University at Hamilton, New York, at the opening of the college year.

To succeed Howard E. Yarnall, Jr., as Executive Secretary of the Young Friends Committee of Philadelphia Yearly Meeting, Mary Hoxie Jones, daughter of Rufus M. and Elizabeth Jones of Haverford, Pa., has been appointed and will enter upon her work in September.

Takeo Iwahashi, the blind Japanese Friend who has been studying in Scotland was "capped" Master of Arts at Edinburgh, July 1, receiving a great ovation from his fellowstudents, with whom he is most popular. He intended going to London on July 25, and thence to Oxford for a brief period.

Bertha L. Bracey of London Yearly Meeting lately attended the Yearly Meetings of Friends in Norway and Denmark. More than a hundred were present at Stavenger, Norway, and a pleasant feature of the visit was that one could stay in the meeting-house and so have opportunity of meeting other visiting Friends. Danish Friends met in the home of Johan Marcussen in Hellerup. Friends are very scattered and the attendance was small with quite a good proportion of younger people. "One of the difficulties for the progress of Quakerism in Denmark is compulsory military service. There is a conscience clause, though, so that objectors may take alternative service, but the main body of objectors were Socialists, and not animated by any high purpose.

A shadow of grief was cast over Richmond Friends last week, caused by the tragic death of twenty year old Martha Belle Reeves, who was drowned on July 26 in Green Bay at Lake Shore Beach near where she was spending a few vacation days with friends at Escanaba, Michigan. She was an active and much loved member of the younger group of the First Friends Church of Richmond, of which she was organist, and was eagerly looking forward to the pleasure of playing the new pipe organ being installed in the East Main Street Church building to be dedicated August 21. Martha was the daughter and last surviving child of long prominent Richmond Friends, Harry B. and Eva Reeves, who, within the past few years have suffered the loss of two sons.

Sylvester Jones, Manager of the joint publication interests of the Protestant Evangelical bodies in Cuba, has been appointed a delegate from that country to attend the

meeting of the World League against Alcoholism to be held at Winona Lake, Indiana, the middle of this month. He came on ahead of the meeting and is spending a few weeks with his wife May Jones and their sons at Chicago and writes that he is trying to improve the time playing tennis with the boys and taking a few courses in the University.

Increasingly encouraging are the prospects that the campaign for \$250,000 for Friends University, Wichita, will be completed this summer according to W. Spencer Hadley, Chairman of the Campaign Committee. At the present time 524 pledges have been made which total \$239,250. The largest contribution to the fund has been made by the well known Wichita philanthropist, A. A. Hyde. The successful completion of the campaign will assure the reinstatement of Friends University as a member of the North Central Association of Colleges and Universities.

Fred B. Sainty, our English Friend who has been circulating helpfully among American Friends for several months, writes us a very interesting experience he has had in a fortnight's visit at Halifax, Nova Scotia, during the middle of July. With a nucleus of two inquirers, a man and his wife, with whom he had been in correspondence, he held meetings for worship and instruction in the fundamental principles of Friends at which the attendance reached as high as fifty, including some of the most representative people of the community. The sequel was the establishment of a regular meeting for worship and the accession of some to the Society of Friends through the Council for International Service at London, the indications being that other memberships will soon follow. Our Friend's report reads like a stray chapter from the annals of our early Publishers of Truth.

Two large gifts within a week to Whittier College, Whittier, Calif., have been announced by President Walter F. Dexter. The first was a gift of property valued at more than \$125,000 from Mr. and Mrs. S. C. Peasley of Long Beach where the property is located. The gift is on an annuity basis, and the property when sold and the money available will be used in part for the erection of a building on the campus as a memorial to the donors, who have been much impressed with the location and the future possibilities of the college. The second gift is also on an annuity basis of \$51,000 from Mr. and Mrs. David H. Platner, and will be used for the erection of a dormitory for women to be known as Platner Hall, and will be the first unit of a \$200,000 dormitory group. During the past few years Whittier College has received more than \$200,000 in annuity gifts, a

method generally recognized as one of the most secure and satisfactory for disposing of property where there are no heirs.

Oftentimes, the younger generation, carrying the present burdens of responsibility, are oblivious to the prominent service performed in other days by one or more aged Friends in their midst. Among these latter is Martha N. Lindley of Richmond, Indiana, who will be ninety years old on August 12. When the Freedmen's Aid Societies were formed during the latter part of the Civil War to teach the thousands of Negroes brought within the Union lines, Martha Newlin, a teacher, offered her services and engaged in this work in 1864 and 1865, in Tennessee. Being located in the midst of the conflict, she saw much of army life. Always deeply interested in the work of the church, she has served in the capacity of clerk for fifty years in various meetings, from the local business meeting to the Yearly Meeting and has been an Elder for nearly half a century. She was the first woman appointed on the Board of Trustees of Bloomington Academy and the first one to be made a member of the Representative Meeting (now Permanent Board) of Western Yearly Meeting. In her more active years she participated as a delegate in national meetings and conference of Friends, uniformly showing capacity and devotion, in local and larger fields alike. She is still keen of mind and alert to present-day issues. Her home is at the address of her son, Harlow Lindley of the Earlham College Faculty, 302 College Avenue, and we are sure many Friends will wish to send her greetings in recognition of the approaching anniversary.

NEWS OF OUR MEETINGS

Charles D. Marley announces for the information of interested Friends that the chairman of the committee on arrangements for board and lodging at Western Yearly Meeting is Miss Geraldine Calbert, Plainfield, Indiana.

Anna W. Williams of Kansas City, Mo., wife of J. Edgar Williams, pastor of Friends Meeting in that city is making a heroic fight to regain her health. On May 9, she underwent the severe ordeal of a major operation at Trinity Lutheran Hospital, performed by the noted surgeon, Dr. John H. Outland. She is very much missed by her friends from the scenes of her many activities in the church and city and her speedy recovery is very much longed for.

LeRoy Thornburg of Mooresville, Indiana, has accepted a call to become the pastor of

Citrus Heights meeting, near Roseville, California, and expects to begin his work in August.

During the Collegiate year just passed, members of the Society of Friends in Ithaca, N. Y., have held regular meetings Sunday evening at 7:30, in Barnes Hall, the Christian Association building of Cornell University. There have been in the city about thirty-five Friends including all branches and representing seven Yearly Meetings. The meetings have had an average attendance of twenty. The first Sunday evening of each month a discussion period followed the regular meeting for worship when the principles of Quakerism and the attitude of Friends toward various social problems were topics for consideration. Several social gatherings were held, at one of which the group had the pleasure of meeting Rufus M. Jones and hearing something of his work in China. He also attended the Friends meeting which on this occasion was held in the Congregational Church of the city and a general invitation extended to the public. About three hundred were present many of whom had never attended a Friends meeting. As the meeting settled for worship, it was evident that the Unseen Guest was in the midst blessing the meeting. Besides Rufus M. Jones, S. Edgar Nicholson, George H. Wood and Emmett Gulley have visited the meeting. The presence of visiting Friends always gives inspiration to the group and is most welcome. Alfred B. Wray, 111 Orchard Place, is clerk of the meeting and he will be glad to give information about the meeting to prospective students or to any other interested persons.

The Young Friends Conference of Kokomo Quarterly Meeting met at Courtland Ave., Friends Meetinghouse, Sunday afternoon, July 17, when all but three of the Monthly Meetings were represented. The program in charge of Gail Freeman, superintendent of Young Friends Activities, opened with a devotional period led by Agnes McVey, and at the roll call of monthly meetings three responded with vocal numbers and other exercises. Gertrude Reinier, chairman of Young Friends Activities of Western Yearly Meeting, was the principal speaker. She spoke of Andrew as the man of one talent, a brother of Simon Peter, representing the majority of church members and the important place they have to fill in the service of the Master. Celesta Lamb was introduced as the new chairman of Young Friends Activities for the Quarterly Meeting, who offered the closing prayer. At the night session, Union Street Young Friends orchestra furnished a thirty minute program at the opening which was much appreciated. Gertrude M. Reinier spoke from Paul's words: "Forgetting the things which are past, I press toward the mark." Many felt that the day had been

well spent and that the occasion was an inspiration to faithfulness in the service of soulwinning for Christ.

Murray F. Crosbie and his wife, members of Nebraska Yearly Meeting, are spending some time on the Pacific Coast and may be addressed at 1858 East 36th Street, Tacoma, Wash. She has been in ill health for more than a year, but is re-

ARE YE DIRECTING THE TRAFFIC?

BY JAMES E. PARKER

In the world's great populous centers,
Where the traffic of men goes by;
At the crossroads of the peoples,
Where strategic places lie;
There stand those cloaked with authority,
Who speak for the God o'erhead,
And point the way for men to go,
In the paths their feet should tread.

In marts of trade where wealth is made,
The world's blind greed enslaves the weak;

And many exploited to enrich the few;
Passion and lust crush down the meek;
At the times the drums beat out the roll,
And the dogs of war set up their cry,
The nation is stirred to its very soul,
As men go forth to do and to die—

'Tis then, ye religious spokesmen—
Be ye Christian, or Pagan, or Jew—
When the hearts of men with feelings rent,
Yearningly look to you;
Do you voice the will of God on high?
Or, are you the echo that gives consent
Of the passionate traffic on plunder bent,
That is madly rushing by?

If you speak the words of the traffic's breed;

Make theirs the cause of the right;
Garble the truth to license their greed;
Tell them God on their side doth fight;
Preach only the things they delight to hear,
Then honor and fame they'll lavish on you;

Shower with plaudits of cheap applause,
As Great High Priest of the rebel crew.

But speak the words of the living God;
Call them from sin to the better way;
They will run you down and pass you by,
Wounded and bleeding, alone, to lie;
Only, their children the memorial stone
Will raise o'er the spot where your blood was shed—

Thus, doth a prophet come to his own,
Though the living word in their hearts is dead.

Ye learned divinity doctors,
From the lowest unto the great,
That sold the war to the country;
In His Name taught men to hate;

To slay their Christian brothers;
Starve women and children, too—

Were ye directing the traffic, then?

Or, was the traffic directing you?
Minneapolis, Minn.

ported much better and hopes soon to be entirely well. On July 17, he preached both morning and evening at McKinley Hill Friends Church, in the absence of the pastor, Ezra Pearson, and the following Sunday spoke to the Christian Endeavors there.

Mooreland, Indiana, Friends Meeting has had its first Daily Vacation Bible School of two weeks duration. On July 24, the Christian Church Sunday-school came in a body to see the school in operation for an hour and twenty minutes. The visiting school had about fifty present and Friends had forty enrolled. Many eyes were moist as children, one after another offered prayer, and even the most backward took some part. A wonderful spirit of brotherhood prevails between the two schools, composed of Disciples of Christ, New-light Christians, Nazarenes, and some with no church connection. The teaching staff included for the Kindergarten, Mrs. Ernest Sears; for the Juniors, Helen Davis; for the Primaries, Mary Meredith, a student of Earlham College; and for the Music, Lois Bird, a student at Muncie Normal. The pastor, Chester B. McKean acted as principal and the substitute teachers were Mrs. Isaac Meredith and Anna McKean. The teachers volunteered their services and the cost of equipment was provided by voluntary contributions. To see the school was to become a booster for religious education. The three churches of the community united for the closing service and the house was crowded, many having to stand.

SEATTLE FRIENDS AT PARADISE INN

Memorial Friends Church of Seattle enjoyed the presence of Friends from various parts of the country during the recent meeting of the National Educational Association in Seattle. Pres. Walter F. Dexter of Whittier, Calif. brought the message to the congregation, Sunday July 3, at 11 a. m. In a pleasing and forceful manner he emphasized the importance of three features of human relations:—sympathy, service and security.

A very enjoyable informal reception was held at the Church, July 5, from 3 to 5 p. m. Among the guests from outside the city were:—Katherine Brando, Cicero, Ill. Inez Trueblood, Richmond, Ind., Sarah P. Sutton, Newberg, Ore., and H. H. Hayworth Pasadena, Calif. Guests from within the city were:—Mrs. Clyde Hadley and son and daughter, Mrs. Ida V. Drake, Mrs. H. E. Hadley, Mrs. S. C. Trueblood, Mrs. Clara Gellerman.

Thirteen members and friends of Memorial Church motored to Paradise Inn, Mt. Rainier, Sunday, July 10, to help with the Sunday-school and meeting for worship which were under the management of the Memorial Church of Seattle. The

names of those making the journey were: Clair Cook, Robt. Dann, Henry Cox and son Harold, Gordon Smith, Mrs. W. D. Smith, Mrs. Emma Cook, Mrs. Mary Haines, Cordelia Wilson, Florence Lough, W. W. Worth, Catherine Brando and Ragnhild Hagenson. These were met by Prof. F. W. Perisho and Pres. L. T. Pennington of Pacific College, and F. W. Schmoe the naturalist in the park and member of memorial church.

The Sunday-school at Mt. Rainier was organized with three classes one for children and two for adults. Miss Cordelia Wilson of Seattle took charge of the class for children. Supt. B. F. Stranton of Alliance, Ohio, and Supt. Chas. M. Fisher of Miami, Fla., taught the adult classes. Supt. C. W. Ricksecker of Youngstown, O. read the 19th Psalm and Mrs. Lucy Ammon of Cleveland, Ohio, offered prayer. The total attendance at the S. S. was fifty-four. Sixteen of these were from Ohio, nine from Washington, six from Oregon, four from N. J., three from Calif. three from Ill. two from Fla. one from Pa. one from N. Y. and two from Cuba. In the meeting for worship Pres. L. T. Pennington addressed 120 people. He emphasized three features in the making of every great life:—heredity, environment and the power through Christ. "Unfortunate is that man who is not up against a greater mountain than Mt. Rainier." The congregation sang, "God be with You till we Meet Again" and Henry D. Cox gave the benediction. Thus closed a very unique service.

Paradise Inn was surrounded by great banks of snow except where the steam shovel had lifted the ice and snow from the road way. Mt. Rainier was clothed in snowy whiteness and those of us who were beholding at close range for the first time, can never forget the grandeur and beauty of one of God's greatest mountain peaks. While we were enjoying this "mountain top" experience those who could not go to "Paradise" had the opportunity of attending the services at the Memorial Church in Seattle, when D. Reeves Shinn, the former pastor, brought the morning message and Hannah D. Francisco of Wichita, Kan., was among those from outside of the city who were in the congregation. I. N. STANLEY.

GREENLEAF ITEMS

A very sad accident occurred at Greenleaf, Idaho, on the evening of May 17, when Herman Lewis Adams, son of Ida Potter Adams, was struck by an automobile when riding his bicycle on the state highway and instantly killed. He was a sophomore in the Academy, a bright student with cheerful disposition which won for him many friends, and he was a devoted follower of Christ, his earnest testimony ringing out whenever occasion was given. He was born near Tryon, Oklahoma, in 1912. His widowed mother and two brothers survive him.

An interesting report of the recent Yearly Meeting held at Newberg, Oregon, was given by the delegates at prayer meeting following their return. All reported a splendid Yearly Meeting with the manifest presence and power of God in each session. The five hundred mile trip also proved very interesting to those who had not been over the highway before.

Margaret Hinshaw and children of Oska-loosa, Iowa, are spending the summer on her ranch here. She has been chosen teacher of one of the young people's classes in Sunday-school during her stay. Claude Barker of Cleveland, Ohio, visited a few days with his sister Carrie Barker Tish and brought a very helpful message at prayer meeting on "Keeping the Unity of the Spirit." From here he goes to Seattle to take up work under the Christian and Missionary Alliance.

A Christian Endeavor Conference will be held here, August 12-14, with I. Gurney Lee of Portland, Oregon, as the principal speaker.

"A SINGULAR LIFE" As Told By An East Indian Girl

One day Lora P. Arms, Principal of the Continuation School at Highgate, Jamaica, asked each pupil to write the story of her life. Our boys and girls in America will undoubtedly be interested in knowing about some of these Jamaica children.

I was born on the 10th of March 1910, in Annotto Bay, a town situated in the Parish of St. Mary. There were eight children in our family, two of whom were boys and the rest of us were girls. At first everything seemed to go smoothly and we were all very happy, because we had all things to our comfort as my father was not too rich nor yet too poor, but could afford to keep us going decent.

I was very young still, about the age of four, when something very sad happened. It might have happened before, but I could not say for certain. It was this: mother and my father quarrelled, and my father beat my mother very cruelly, so that we could see the welts. We all cried for her, and she cried too. This incident happened late one evening. In the morning after my mother had given us breakfast, she consulted with my elder brother who was then about 17 years old about returning to her home. My brother said it was the best thing for her to do because he was very vexed with my father for illtreating my mother. He decided to go with her. They started out next morning and my mother took my smallest sister, who was then but a baby, and started out to walk on foot. I can say nothing more concerning this incident only that my mother and father never lived together again, and that my mother reached home safely as she afterwards visited me when I was under the care of Miss Arms of which I am going to tell you.

There was no one to take care of us children because my father was taken up in looking about his shop and other business, and so we went around ragged, dirty, and careless. My sister who was next biggest to my brother had to cook for us and she could hardly do anything in that line for she was still going to school when my mother left us. After a while my father sold his shop and his houses with the exception of a few. My father liked to see us looking clean and so sometimes used to bathe us and comb our hair. But he did something which was not right. He drank and smoked a good deal, and so by and by we became very poor and hardly had anything because my father used his money foolishly.

The next thing my father did was to remove us to Port Antonio, which is the second largest town in Jamaica. There he lived with us on an island away out in the sea from the town and obtained the position of looking about the chickens and cows that were on this island and to sell milk. This was of some help to him but his wages could not keep us all though we lived as scantily as we could.

I see that I have strayed away from my life's story but will try to proceed again. I don't know just how it happened, but I knew that on a Saturday my father took me down to the town and left me in charge of an Indian boy and told him to take care of me and take me to Miss Arms. When I heard this I began to cry on the spot, and my father bought me sweets to make me stop. That did not help the situation any. After a sad parting with my father, I went to the home of Miss Arms and found things very strange to what I was used to. Of course when I first went I cried and Miss Arms took me in her lap and tried to comfort me. After I got calmed down some nice supper was given to me which I enjoyed.

Before I went to bed I had a bath, and a clean night gown was put on me. When I was already for my bed Miss Arms came into my room and knelt with me at my bed side and taught me the little prayer, "Now I lay me down to sleep." That was the first time in my life that I ever prayed, being then seven years old. I still say that little prayer in the night when I have finished my own prayer. On the following Monday I started to school and I have been going to school ever since then with the exception of a year which I spent at home learning sewing, and different home economies.

Being in Miss Arms home, I got used to everyone and got to learning a lot of little things such as washing dishes, setting the table, and tidying. I thought about God both in school and at home. Finally I became a member of the Fellowship church and I really was fond of going to church for I liked to sing even though I got very tired of the sermon sometimes.

It so happened that Miss Arms had to move to another school. This school was

in Highgate in the Parish of St. Mary. We came to Highgate in the year 1918. I hated to leave Fellowship because I loved being with the children as they were all Indians. When I came to Highgate I did not like it at all because I did not see as many children as I was used to. I started in the second book at the Highgate school and continued in school till I was fifteen years old, and then I stayed at the Lyndale Girls Home where I moved to in 1921, and I learned in that year to do sewing, etc. By this time I became a member of the Highgate Friends Church and when I was fifteen I taught a Sunday School Class. At the age of 16 I had to leave Lyndale as all orphan girls are supposed to do. I did not know what I was going to do, but it worked out so that I was able to go back to the Continuation school. I am still there studying for my Second Year Pupil Teacher's Examination, which I hope I shall pass. I live in the Mary Goddard Home which was built by Joseph Goddard of Muncie, Indiana.

OLD PEOPLE'S MOVEMENT IN EAST AFRICA

"For months," writes Arthur B. Chilson, "we have been getting reports of old people beginning to attend school and services and of numbers who were being converted, especially in Maragoli district. Some time ago I was camping in a Chief's camp near one of our outschools. In the evening some of the scholars came to see me and I asked them if they would like to have a prayer meeting. They were delighted and after supper they began coming in until the large camp house was full of school children and, to my surprise, a large number of old men and women.

"After a song and prayer service, I gave a simple gospel message and closed with an appeal for them to accept Jesus Christ as their personal Saviour. That old mud and that hut, lighted by a couple of lanterns, seemed filled with the presence and glory of God as several old women arose and, with tears streaming down their faces, said they wanted Jesus to take away all their sins. One old woman said she had wanted for a long time to have her heart made clean but she had been without strength to start until now.

"Then two old men tried to stand and were trembling so that it was necessary for them to hold onto each other as they stood and with old trembling voices told what wild, wicked sinners they had been and how they wanted to have Jesus take their sins all away.

"We knelt in prayer and urged each one to ask Jesus to make their hearts clean and white. After an earnest, searching prayer by the native teacher in which he seemed to touch the Throne for these seeking ones, those dear old men and women, one after the other, sobbed and cried out their hearts to God and found peace and joy in Jesus. The next evening

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we had another wonderful time in the Lord and a number of old folk and young people were saved.

"As I told the native church of these old people they said, 'Yes many are beginning to follow the Lord.' At a group meeting near the Nzoia river, an old man stood and told of serving Jesus and of the joy and praise in his heart. He has brought other old men to the meeting. At a monthly meeting at Malava, an old man gave his heart to the Lord and now he and his wife, who was an old witch doctor, have forsaken all their old witchcraft and are getting other old people to become Christians. Several old women are leaving their heathen customs and habits and are following Jesus Christ.

"In this way, the Holy Spirit is remarkably working. Hearts, both young and old, are ready to accept Jesus. How we wish it were possible for us to devote our whole time to evangelistic effort: when ever we go out through the district (Sabbath morning is the only time we can get for this work) souls are saved. Sometimes twenty or thirty express their desire to forsake their customs and sins and serve the Lord."

THE BREAD OF LIFE

The same law seems to hold good of our physical and of our spiritual life. We cannot sustain physical life except by using as food that which has been alive. The nutritive properties of the earth and the air must have been assimilated for us by living plants and animals before we can use them. And so with spiritual nutriment. Abstract truth we can make little of at first hand; it needs to be embodied in a living form before we can live upon it. It is when the Word becomes flesh, when the hidden reason of all things takes human form and steps out on the earth before us, that truth becomes nutritive and God our life.

Explicitly Christ says: "The bread which I will give is my flesh, which I will give for the life of the world." For it is in this great act of dying that He becomes the Bread of Life. God sharing with us to the uttermost; God proving that his will is our

righteousness; God bearing our sorrows and our sins; God coming into our human race, and becoming a part of its history—all this is seen in the Cross of Christ; but it is also seen that absolute love for men and absolute submission to God were the moving forces of Christ's life. He was obedient even unto death. This was *his* life, and by the Cross he made it ours. The Cross subdues our hearts to him, and gives us to feel that self-sacrifice is the true life of man.—MARCUS DODS.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 14, 1927

David Brings the Ark to Jerusalem: II
 Sam. 2:3, 4; 5:1-3; 6:12-15.

Saul and Jonathan both met their death in a battle with the Philistines on Mt. Gilboa. The news was carried to David at Ziklag on the southern boundary of Palestine where he had become a vassal of the king of Gath. Upon hearing this news David moved up to Hebron where he was proclaimed king of Judah. The remaining tribes of Israel, however, followed Saul's son, Ishbaal, under the leadership of Abner, Saul's general. It was not long till there was a battle between the armies of these two rival houses. David and his forces came off victorious and became continually stronger, while Ishbaal's forces became weaker. Finally Abner deserted Ishbaal to go over to David, and Ishbaal himself was murdered. This left David the only plausible leader for all Israel. Men from all the tribes then came to Hebron to urge David to be king over the entire nation. David accepted. He then captured the fortress of the Jebusites (Jerusalem) and made it the capital city. The sacred Ark which the Philistines had captured during Saul's reign had been returned to Kiriath-jearim. There it rested for some twenty years in a private dwelling. David, however, decided that the Ark of Jehovah should be in his new capital city. Doubtless, he thought it would add prestige to his newly founded capital. And it is also typical of David's ever present consciousness of God that he should desire to have the symbol of Jehovah's presence enshrined in the royal city.

3. *His men: did David bring up.* On hearing of the death of Saul and Jonathan, David and all his followers leave their place of exile at Ziklag and move up to Hebron. *Cities of Hebron.* This phrase refers to the small villages which surrounded Hebron.

4. *Anointed David king.* The tribe of Judah considered itself somewhat separate from the northern tribes and often acted independently. David was well known to them and had probably been reared in their midst. David was still a vassal of the Philistine king of Gath and probably took this step with his consent.

1. *Then came all the tribes.* For seven years, we learn from the intervening passage, David ruled in Hebron as king of Judah. During that interval his forces met and defeated those of the northern tribes who were under Abner and who were maintaining loyalty to Saul's son, Ishbaal. Finally Abner deserted to David and Ishbaal was slain, leaving the northern tribes without a leader. Thus after seven years they come asking David to be their king, too.

2. *Made a covenant with them.* The contents of this covenant we do not know. It was at least a pledge that David would be their king and that they would be loyal to him.

12. In the intervening passage, David has captured Jerusalem from the Jebusites and made it his capital. He has decided that the Ark should be brought there, so sends men over to Kiriath-jearim to bring it. They had carried the Ark as far as the house of Obedom when Uzzah was killed for touching it. Fearing the anger of Jehovah they left it with Obedom, but after three months, David, upon hearing that Jehovah favored Obedom because of the Ark, decided to carry out his purpose of bringing it to the national capital.

14. *Danced before Jehovah.* David becomes intoxicated with religious fervor and abandons himself to an ecstatic dance before the Ark. *Linen ephod.* This was a very primitive garment worn about the loins, but which had been retained by the priesthood as a part of their dress. Though not a priest, David wears it here, probably because of the religious nature of his dance.

15. Now for the first time Israel as a united nation has a strong capital city, and within that city is enshrined the Ark of Jehovah. Thus religion is implanted in the very seat of the government.

GOD IN NATIONAL GOVERNMENT

David could not think of his new capital city as being complete without having within it the sacred Ark of Jehovah. David was recognizing in his government the presence and right of his God. This can be done even today without raising the mooted question of church and state. And it will mean more than simply having prayers said in Congress. Prayers may be offered in our national assemblies, and still our national policies may be most unchristlike. God reveals himself in Jesus as a God of love. And we ourselves cannot be truly Christlike either individually or nationally unless we show forth that same love which we see in Jesus. Can a nation be Christlike which exploits smaller nations like Haiti, Nicaragua, or the Philippines? Is that nation Christlike which strives to build up a strong military power and dominate by force? Is that nation Christian which allows large numbers of its citizens to be deprived of their just rights simply because of the color of their skin? If we think our nation is not as Christian as it should be, it is the duty of us who call ourselves Christian to help make it so.

GEORGE A. SELLECK.

Lincoln, Virginia.

ENTERTAINMENT NOTICE

Ministers, with a Minute from another Yearly Meeting, who expect to attend Indiana Yearly Meeting, should notify Robert W. Randle, 1234 Main Street, Richmond, Indiana, in order that arrangements may be made for their entertainment.

BIRTHS

DAVIS—To Carl H. and Maria Francisco Davis, Wichita, Kansas, June 16, 1927, a son, Robert Louis.

DEATHS

BUTLER—At the home of her only son, Olney F. Wilson, St. Paul, Minn., July 6, 1927, Susanna H. Butler, daughter of Eli and Martha White, aged almost 81 years. She was joined in marriage with Israel Wilson at Oskaloosa, Iowa, in 1865, who died in 1880. In 1894 she was married to L. Clarkson Butler, who died in 1921. A birthright Friend, always loyal to the church and to her Master, she served in many responsible positions, and was an unselfish, loving, consistent mother, and "Aunt Sue" to many.

HENDERSON—At her home in Ridgefarm, Illinois, May 2, 1927, Jane Henderson, aged nearly 83 years. Converted when a young woman, she continued active in the Master's service and for many years was an official member of the church, serving as an elder at the time of her death. She was a sister of the late Thomas C. Brown of Plainfield, Ind., and of the late Mercer Brown of Spice-land, Indiana.

HINSHAW—At the home she shared with her widowed mother in Oskaloosa, Iowa, Mary Julia, eldest child of William E. and Julia Simkin Hinshaw, in her 39th year. A birthright, active member of Friends, she was especially interested in missionary and Bible school work. At the time of her passing she was secretary of Mahaska County Sunday-school Association.

MACY—At his home in Pasadena, California, June 13, 1927, Nathan W. Macy, a lifelong Friend, born near Knightstown, Indiana, March 25, 1848. He moved to Cedar county, Iowa, was graduated from the state university, married Eunice Chambers, and located for the practice of law at Harlan, Iowa. Though suffering from painful eye trouble he served as circuit judge for twenty years. Following the death of his wife in Pasadena, 1915, he became totally blind but bore the affliction heroically. His well-stocked mind was his resource in the dark years, and he could reproduce from memory entire speeches, letters, and literary extracts. He bore testimony to his reliance on Christ his Savior.

RIGGS—At her home in Newberg, Oregon, June 30, 1927, Malina Hunt Jackson Riggs, daughter of William and Edah Hunt, in her

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

Wilmington—Wilmington, Ohio, August 16. C. Clayton Terrell, New Vienna, Ohio.

Western—Plainfield, Ind., August 23. Albert L. Copeland, Paoli, Ind.

Ohio—Damascus, Ohio, August 23. Ralph S. Goppock, 721 Wright, Alliance, Ohio.

Indiana—Richmond, Ind., August 23. Arthur M. Charles, Richmond, Ind., R. R.

Iowa—Oskaloosa, Iowa, August 30. Stephen M. Hadley, Penn College, Oskaloosa, Iowa.

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

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76th year. Born near Farmland, Indiana, she was a lifelong member of Friends. At the age of 18, she became the wife of Lindley M. Jackson, with whom she lived until his death in the year 1909. Later she was married to Reuben F. Riggs, whom she also survived. Interment at Wichita, Kansas.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakota St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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